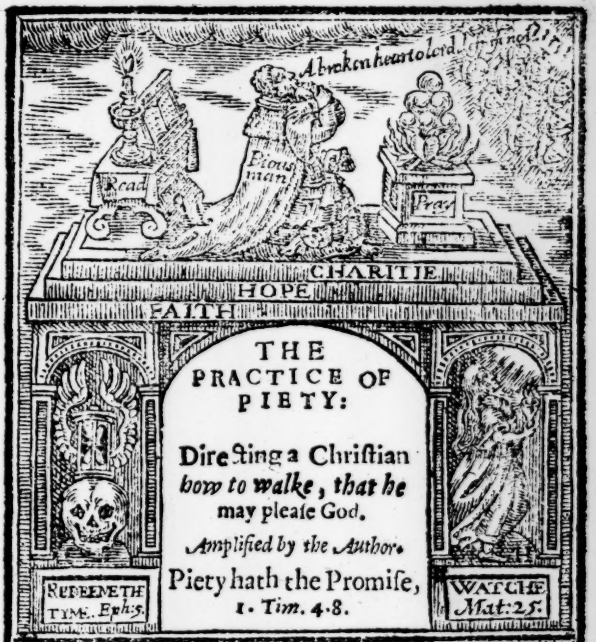

THE PRACTICE OF PIETY:

Directing a Christian *how to walke, that he* may please God.

Amplified by the Author.

Piety hath the Promise, 1. *Tim.* 4. 8.

REDEEMETH TYME. *Eph.*5.

WATCHE *Mat:*25.

London, Printed for *Philip Cherwin*, 1656.

Harvard University

TO THE HIGH AND MIGHTY PRINCE CHARLES, *Prince of Wales.*

CHRIST JESUS, *the* [a] Prince of Princes, *bleſs your* Highneſs *with* length *of dayes, and an* increaſe *of all* Graces, *which may make you* truly proſperous *in this* life, *and* eternally happy *in that which is to* come.

(a) 1 Tim. 6. 15. Apoc. 17. 14.

Jonathan *ſhot* [b] three Arrows, *to drive* David *further off from* Sauls fury: *and this is the* third Epiſtle *which I have written, to draw your* Highneſs *neerer to* Gods favour, *by directing your heart to* begin (*like* Joſiah) in your [c] youth to ſeek after the God of *David*, (and of *Jacob*) your Father. *Not but that I*

b 1 Sam. 20. 20.

c 2 Chron. 34. 3.

know that your Highness *doth this without mine admonition; but because I* * *would with the* Apostle *have you* to abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods service and true Religion. Never *was there more need of* plaine *and* unfained *Admonition*: *for the* Comick, *in that saying, seems but to have* propheſied *of our times*, Obſequium amicos, veritas odium parit. *And no marvel: seeing that we are faln into the* dregs *of* Time, *which being the* laſt, *muſt needs be the worſt dayes. And how can there be worse, seeing* Vanity *knows not how to be* vainer, *nor* wickedneſs *how to be more* wicked? *And whereas heretofore thoſe have been counted moſt* holy, *who have ſhewed themſelves moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt dayes, *appears evidently; becauſe the* Security of *mens* eternal ſtate *hath ſo overwhelmed* (*as* Chriſt *foretold it*

* Q. I monet, ut faciam, quod jam facio, ipſe monendo Laudat & horatu comprobat acta ſuo. 2 Cor. 8. 7.

Matth. 25. 1. &c.

it should) all sorts: that most who now live, are become lovers of pleasures, more then lovers of God: *And of those who pretend to* love GOD, O God! *what sanctified heart can but bleed, to behold* how seldome they come to prayers? how irreverently they hear GODS Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *where (being* Christians) *they can sport themselves to hear the* Vassals of the * Devill *scoffing* religion, *and* blasphemously *abusing phrases of holy* Scripture *on their* Stages, *as familiarly as they use their* Tobacco-pipes in their bibbing houses. *So that he who would now adayes seek in most Christians for the* power, *shal scarce almost find the very* shew *of* godliness. *Never was there* more sinning, *never lesse remorse for sin. Never was the* Judge neerer to come, *never was there so little* preparation *for his* comming. *And if the* Bridegroom *should* now *come, how many (who think themselves*

2 Tim. 2. 4.

c Exemplum accidit mulieris Domino teste, quae Theatrum adiit, & inde cum Daemonio rediit. Itaque in exorcismo cum onerarentur immundus spiritus quod ausus est fidelem aggredi: constanter & justissime quidem (inquit) fecit: In meo eam inveni. Tert. de spect. lib. cap. 26 Therefore Tert. in cap. 9. calls the Stage Diaboli Eccle-

siam, & Cathedram pestilentiarum. Jam. 5. 9. Apoc 22. 20.

Matth.25 8.

wiſe enough, and full *of all* knowledge) *would be found* fooliſh Virgins, *without* one drop *of the* Oyl *of ſaving* Faith *in their* Lamps? *For the greateſt* wiſdome *of moſt men in this age, conſiſts in being* wiſe, *firſt, to deceive* others, *and in the end, to deceive* themſelves.

And if ſometimes ſome good Book *haps into their hands: or ſome* good motion *commeth into their heads, whereby they are put in minde to conſider the* uncertainty *of this* life preſent; *or how* weak aſſurance *they have of* eternal life, *if this were ended: and how they have ſome* ſecret ſins, *for which they muſt needs repent* here, *or be puniſhed for them in* hel hereafter: Security *then forthwith whiſpers the* Hypocrite *in the* Eare, *that though it be fit to* think *of theſe things; yet,* It is not yet time; *And that he is yet* young enough (*though he cannot but know, that many millions as* young *as himſelf, are already in Hell, for want of* timely repentance.) Preſumption *warranteth him in the* other Eare;

Ear; *that* he may have time hereafter, at his leiſure to repent: *and that howſoever* others *die*, *yet he is* far enough from death, *and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to encreaſe his wealth and greatneſs. *And hereupon* (*like* Solomons ſluggard) *he yeelds himſelf to* a little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep *in his former ſins, till at laſt*, Deſpaire (Securities *ugly Hand-maid*) *comes in* unlooked *for, and ſhews him his* Hour-glaſs; *dolefully telling him, that* his time is paſt: *and that now nothing remaines but to* dye, *and be* damned. *Let not this ſeem* ſtrange *to any*, *for* too many *have found it* too true: *and* more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end ſnared *to their* endleſs *perdition.* Prov. 6. 10.

In my deſire therefore of the common ſalvation; *but eſpecially of your* Highneſs *everlaſting* welfare: *I have endeavoured to extract* (*out of* Jude 5. 3.

the Chaos *of* endleſs controverſies) *the* old Practice of true Piety, *which flouriſhed before theſe Controverſies were hatched: which my poor labours (in a* ſhort while) *come now forth again the* 34. *time under the* gracious protection *of your* Highneſs favor: *and by their* entertainment *ſeem not to be altogether* unwelcome *to the* Church of Chriſt. *If to be* pious, *hath in all* ages *been held* the trueſt honour: *how much more* honourable *is it, in ſo* impious *an* age, *to be the true* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehoſaphat, Ezechias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the* ſixth, *Queen* Elizabeth, *Prince* Henry *and other* religious Princes *to be ſo* honoured: that their names *(ſince their deaths)* ſmel *in the* Church of GOD *like a* precious ointment, *and* their remembrances, ſweet as Honey in all mouthes, and as Muſick at a banquet of Wine: *when as the lives of others, who have been* godleſs *and* irreligious Princes, do rot and ſtink in the memory

Eccleſ. 7. 3. Eccl. 49. 1.

memory of *Gods People. And what honour is it for* great men *to have* great Titles *on earth, when God counts their names unworthy to be* * written in his Book of life in heaven?

* Luke.10.20. Apoc.17.8.

It is Piety *that* embalmes a *Prince his good name, and makes his face to* ſhine *before* men, and glorifies his ſoul *among* Angels. For as *Moſes* his face, *by* often talking *with God*, ſhined *in the eyes of the people*; *ſo* by frequent praying (*which is our* talking with God) *and* hearing the Word, (which *is* Gods ſpeaking *unto us*) we ſhall be changed from glory to glory, by the ſpirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertaine *to all* (*eſpecially to* Princes:) *What* argument *is more fit, both for* Princes, and people to ſtudy, *then that which teacheth* ſinful man *to* deny himſelf, *by mortifying his* corruption: *that he may enjoy* Chriſt, *the Author of his ſalvation? to renounce theſe* falſe and momentary *pleaſures of the World; that he may attain to*

Exod 34.29,30.

2 Cor. 3.18.

the true *and* eternal *joyes of heaven*; *and to make them* truly Honorable *before* God *in* Piety, *who are now* only honourable *before* men *in* vanity. *What* charges *soever we spend in* earthly vanities: *for the most part, they either dye* before us, *or* wee shortly dye after them: *but what we spend like** Mary *in the* Practice of Piety, *shall remaine our* true memorial *for ever. For*, * Piety hath the promise of this life, and of that which shall never end. But *without Piety, there is no* internal comfort *to be found in* Conscience, *nor* external peace *to be looked for in the* World, *nor any* eternal happinesse *to be hoped for in* Heaven. *How can* Piety *but promise to her self a* zealous Patron *of your* Highness? *being* the sole Son and Heire *of so* gracious *and* great *a* Monarch: *who is not onely* the Defender of the Faith *by* Title; *but also a* Defender of the Faith *in* truth, *as the* Christian World *hath taken notice, by his* learned *confuting of* Bellarmines *over-spreading Heresies: and his*

* Matt. 26. 13. 2 Tim. 4. 8.
* Principibus ad salutem sola satis vera, est pietas: absque illa vero nihil est vel ex reitus vel imperatoris fortitudo, vel apparatus reliquus. Zozom. Eccles. Hist. lib. 9. cap. 1.

his ſuppreſſing, *in the blade of* Vorſtius Athean blaſphemies. *And how* eaſie *it is for your* Highneſs *to* equal (if not exceed) *all that went before you, in* Grace *and* greatneſs? *if you do but* ſet your heart *to* ſeek, *and to* ſerve God, *conſidering how* religiouſly *your* Highneſs *hath been* educated *by* godly *and* vertuous governors *and* Tutors: *as alſo that you live in ſuch a time, wherin* Gods providence, *and the* Kings religious care *have placed over this* Church (*to the unſpeakeable comfort thereof*) *another venerable* Jehoiada, that doth good in our Iſrael, both towards God, and towards his houſe: *of whom your* Highneſs *at all times, in all* doubts, *may learn the* ſincerity *of* Religion, *for the* Salvation *of your inward* Soul: *and the* wiſeſt counſel *for the* direction *of your outward* ſtate. *And to excite you the rather, to the zealous* Practice *of divine* Piety, often ſuppoſe *with your ſelf, that your* Highneſs *hears your* religious *Father* James, *ſpeaking unto you, as ſometimes* holy *David ſpake to his Son*

The Honorable Sir Rob. Cary, Knight, and the religious Lady Cary his Wife.
Mr. Thomas Murray.
Sir James Fullerton.
2 Chron. 24 16.
The Gracious Archbiſhop of Cant. G. A.

1 Chron. 28. 9.

Son Solomon : And thou *Charles* my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing minde: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee: but if thou forſake him, he will caſt thee off for ever.

To help you the better to ſeek, *and ſerve this* God Almighty, *who muſt be your* chief Protector in life, and onely comfort in death: *I here* once again, *on my bended knees, offer my old mite* new *ſtampt into your* Highneſs *hands: daily for your* Highneſs, *offering up unto the moſt* High, *my* humbleſt prayers: *that as you grow* in age and ſtature, *ſo you may (like your* Maſter Chriſt) increaſe in wiſdom and favour with God and all good men. *This* ſuit *will* I never ceaſe: *In all other matters I will* ever reſt

Your Highneſs humble ſervant during life to be commanded
Lewes Baily.

AD

CAROLVM PINCIPEM.

Tolle malos, extolle Pios, cognoſce Teipſum:
Sacra tene, Paci conſule, diſce pati.

To the Devout Reader.

I *Had not purposed to enlarge the* last Edition, *save that the* importunity *of many* devoutly *disposed, prevailed with me, to* adde *some points, and to* amplifie *others. To satisfie whose Godly requests, I have done my best* endeavour: *and withal* finished *all that I intended in this* argument. *If thou shalt hereby reap any more* profit, *give God the more* praise: *and remember him in* prayers, *who hath vowed both his* life *and his* labours *to further thy* Salvation *as his* own.

Farewell in the

Lord Jesus.

THE

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THE

THE PRACTICE OF PIETY,

Directing a Christian how to walk, that he may *please* God.

Who ever thou art that lookest into this *Booke*, never undertake to read it, unless thou first *resolvest* to become from thy heart, an unfained *Practitioner* of *Piety*. Yet read it, and that *speedily*, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

The

The Practice of Piety consists

- 1. In knowing
  - 1. The Essence of God, and that, in respect of
    - 1. The divers manner of being therein, which are three Persons:
      - 1. Father.
      - 2. Son.
      - 3. Holy Ghost.
    - 2. The Attributs thereof, which are either
      - Nominal: or
      - Real,
        - 1. Absolute
          - 1. Simpleness.
          - 2. Infiniteness.
        - 2. Relative,
          - 1. Life.
          - 2. Understanding.
          - 3. Will.
          - 4. Power.
          - 5. Majesty
  - 2. Thy own self in respect of thy state of
    - 1. Corruption.
    - 2. Renovation.
- 2. In glorifying God aright
  - 1. By thy life, in dedicating thy self devoutly to serve him,
    - Ordinarily,
      - 1. Privately, in thine own person:
      - 2. Publikely,
        - 1. With thy family every day.
        - 2. With the church on the Sabbath day
    - Extraordinarily, by
      - Fasting.
      - Feasting
  - 2. By thy death, in dying
    - 1. In the Lord.
    - 2. For the Lord.

Unless

Unlesse that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man *love* him, whom he *knoweth not?* and who will *worship* him whose *help* a man thinks he needeth not? and how shall a man seek remedy by *Grace*, who never understood his misery by *Nature*? Therefore (saith the Apostle) *He that cometh to God, must beleeve that God is, and that he is a rewarder of them that seek him.*

Tum Deum amare libet, cum persuasum habeamus ipsum esse optimum, maximum, uhique praesentem, omnia in nobis efficientem, cum in quo vivimus, movemus, sumus. in Psal. 115. a Heb. 11. 6.

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *Practice*, without the *knowledge* of a mans *own self*: we will therefore lay down the knowledge of Gods *Majesty*, and *Mans misery*, as the first and chiefest grounds of the *Practice of Piety*.

Danda inprimis opera est, ut Deum norimus, quotquoc foelices esse volumus.
Quid noscis, si teipsum nescis.

A PLAIN DESCRIPTION

of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

Although no creature can define what *God* is, because he is [a] *incomprehensible*, and [b] dwelling in *inaccessible light*: yet it hath pleased his *Majesty*, to reveal himself in his *Word* unto us, so far as our weak *capacity* can best conceive him. Thus:

God is that [c] *one* [d] *spiritual and* [e] *infinitely* [f] *perfect* [g] *Essence, whose being is* [h] *of himself eternally.*

In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: Secondly the *Attributes* thereof.

The *divers manner* of being therein, are called [i] *Persons.*

(a) Psal. 145. 3.
(b) 1 Tim. 6. 19.
(c) Deut. 4. & 4. 35. & 32 39. & 6 4. Isa. 45. 6, 7, 8.
(d) Cor. 8 4. Ephes. 4. 5, 6. 1 Tim. 2. 5.
(d) John 4 24. 2 Cor. 3. 17.
(e) 1 King. 8. 27. Psal. 147. 5.
(f) Deut. 32 4.
(g) Exod. 3 14.
(h) 1 Cor. 8. 6. Acts 17 25. Rom. 11. 36.
(i) Heb. 1. 3.

A

A *Person is a* [k] *distinct subsistence of the* [l] *whole Godhead.*

There are [m] *three* Divine persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *divers manner* of beings of [n] *one* and the *same substance*, and *Divine Essence*. So that a Person in the *God-head* is an *Individual understanding*, and Incommunicable *subsistence*, living of it self, and not sustained by *another*.

In the unity of the God-head, there is as a [o] *plurality*, which is not *accidental* (for God is a most *pure act*, and admits no accidents:) nor *essential*: (for God is *one Essence* onely) but * *personal*.

(k) John 1.1, & 5.31, 37, & 14.16
(l) Col. 2.9. John 14.9.
(m) Gen 1.26 3.22, & 11.7. Exod. 20 2. Hos. 1.4.7. Isa 63.9, 10. Zach. 3.2. Hag 2.5, 6. 1 John 5.7. Matth. 3.16, 17. & 28.19. John 14 26. 2 Cor 13.13.
(n) Singula sunt in singulis & omnia in singulis. & singula in omnibus & unum omnia, Aug. lib. 6. de Trin. cap. ult.
(o) Gen. 1.6. & 3 22. anp 11.7. Isa 6.8.
* Personas divinitatis distinguuntur personaliter, sive προσώπω ὑπάρξιος.

The Persons in this one *Essence* are but *three*, In this * *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing, and another thing.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*, but the three Persons in the *Divine Essence* are distinguished among themselves three manner of wayes.

* Deus est in divisa, unus in Trinitate, & inconfuse, trinus in unitate, Justin.

1 By their *Names*.
2 By their *Order*.
3 By their *Actions*.

1 By

1 *By their Names, thus:*

THe first *Person* is named the *Father*, first in respect of his [k] *natural* Son *Christ*; secondly, in respect of the *Elect*, his [l] *adopted* sons, that is, those who being not his sons by *Nature*, are made his sons by *grace*.

The second *Person* is named the [m] *Son*, because he is [n] begotten of his [o] *Fathers substance* or *nature*; and he is called the *world*. 1. Because the [b] conception of a *word* in mans mind is the nerest thing that in some sort can shadow unto us the manner, how he is *eternally begotten* of his Fathers *substance*: and in this respect he is also called the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by [q] *him* the *Father* hath from the beginning declared his will for our Salvation: hence he is called λόγος *quasi* λέγων, the *Person* speaking with, or by the *Father*. Thirdly, because he is the *chief Argument* of all the *Word of* GOD; or that *WORD* whereof *GOD* spake when he promised the *blessed seed* to the FATHERS under the Old Testament.

The third *Person* is named the *HOLY GHOST*, first, because he is [t] *spirituall* without a body: Secondly, because he is *spired*, and as it were breathed from both the [u] *Father* and the *Son*, that is pro-

(k) Mat. 11. 27. Matth. 3. 17. (l) Isa. 63. 16. Ephes. 3. 14, 15. (m) Pro. 30. 4. (n) Psal. 2. 3. (o) Heb. 1. 3. Phil. 2. 6. (p) Basil. sup. 5. Johan. Sicut mens cogitando in seipsam reflectitur & λόγον internum gignit, ita mens illa aeterna, quae est Deus pater in seipsam intelligendo reflexa λόγον aeternum modo ineffabili genuit: Et sicut exterior λόγος λόγου interioris effigies quasi est ita aeternus ille λόγος ὑποστατικὸς, aeterni Patris imago est, & majestatis character. Heb. 1. 5. John 11. 18. Iren. l. 4. c. 14. (r) Act. 10. 43. Heb. 11. Luke 24. 27. John 5. 45. Act. 3. 22, 23. 25. (s) Isa. 63. 10. 2 Cor. 13. 31. (t) John 4. 14. 2 Cor. 3. 17. (u) John 20. 21, 22. Gal. 4. 4. John 25. 26.

ceedeth

ceedeth from them both. And he is called *holy*, both becauſe he is * *holy* in his own nature, and alſo the immediate * *ſanctifier of all Gods elect people.*

* 1 Pet. 1. 15, 16
* 1 Cor. 3. 18, 1 Theſ. 5. 23. 1 Pet. 1. 2.

2. *By their Order, Thus.*

THe *Perſons* of the God-head are either the *Father*, or thoſe which are * of the *Father*.

The *Father* is the * *firſt perſon* in the glorious *Trinity*, * having neither his *being* nor *beginning* of any other but of himſelf; *begetting* his *Son*, and together with his *Son ſending forth the Holy Ghoſt* from everlaſting. The *perſons* which are of the *Father* are thoſe who in reſpect of *the perſonall exiſtence* have the whole Divine *Eſſence* eternally communicated unto them from the *Father*. And thoſe are either from the *Father* alone, as the *Son*, or from the *Father* and the *Son*, as the *Holy Ghoſt*.

The *Son* is the ſecond *Perſon* in that glorious *Trinity*, and the *only begotten Son* of his *Father*, not by *grace* but by *nature*; having his * being of the *Father alone*, and the *whole being* of his *Father*, by an eternall and incomprehenſible generation: and *with the Father* ſendeth forth the *Holy Ghoſt*. In reſpect of his *abſolute eſſence*, he is of *himſelf*, but in reſpect of his *Perſon*, he is, by an *eternal generation* of his *Father*. For the Eſſence doth

* Origo eſſentiæ in divinis nulla eſt: origo perſonarum locum habet in filio, & ſpiritu ſancto Pater enim eſt prior filio, non tempore ſed ordine, Alſted
† Mat. 28. 19. 1 Joh. 5. 7. Ideo dicitur Pater.
ἀναρχὸς & ἀγένητος, † Filius dei ὁ λόγος. quoad eſſentiam abſolutam, eſt quidam a ſeipſo & ἀυτόθεος, ſed ratione τρόπου ὑπάρξεως, ſive eſſe perſonalis per aternam generationem a patre exiſtit: ideoque non eſt ἀυτός. Joh. 6. 38, 17. Joh. 5. 19. Mich. 5. 1. Iſa. 9. 1.

not beget an *Essence*, but the * *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God* of *God*, and hath from his *Father* the beginning of his *person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person in the blessed *Trinity*, *proceeding* and sent forth equally from *both* the *Father* and the *Son* by an eternall incomprehensible *spiration*. For as the *Son* receiveth the whole divine Essence by *generation*; so the *Holy Ghost* receiveth it wholy by *spiration*.

This *Order* betwixt the three *persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *order* serves to set forth unto us two things: first, the manner how the *Trinity* worketh in their *externall actions*: as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from which those externall and common actions do flow. Hence it is, that forasmuch as the *Father* is the *fountain* and *orignall* of the *Trinity*, the beginning of all *externall* working, the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a spe-

ciall

* Psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, et habere essentiam divinam a seipso existentem: remota enim relatione ad Patrem sola restat Essentia quæ est à seipso; hinc filius dicitur principiatus non essentiatus Th. Sum. pag. q. 33. Iohn 5. 26 Iohn 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. Spiritus S. à Patre et à Filio, &c.

ciall manner to the *Father*; our *Redemtion* to the *Son*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions.

Ioh. 14. 1
Rom. 8. 3
1 Cor. 8. 6
1 Cor. 15. 24.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the * *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the *Father*.

* Matt. 11. 25, 26, 27.

This divine *order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *persons*, but for nature they are co-essentiall, for *Dignity* co-equall, for *Time* co-eternall.

Ioſh. 5. 19, 20, 21, 22, 23.
Ioh. 12. 41, 42
Ioh. 13. 49
2 Cor. 2. 18, &c.

The *whole* divine essence is in *every one* of the three *persons*; but it was incarnated * *only* in the *second* Person of the *Word*, and not in the person of the *Father*, or of the *Poly Ghost*, for three reasons.

* Incarnatio verbi proprie non Spiritui Sancto nisi κατ' εὐδοκίαν καὶ θαυματουργίαν competit. Damas. de ortho. fid. c. 13 Implevit carnem in Christi Pater & Spiritus S. sed majestate, non susceptione, Aug. serm. 3. de Temp.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*: in giving his *first* and *onely begotten Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of *Man*: lest the *name of Son* should pass unto another, who by his *eternall* nativity was not the *Son*.

Ioh. 3. 6. Rom. 8. 11. & 5, 8, 10. Hoc mirum fœdus semper mens cogiter; uno hoc ne dubita fœdere parta salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset ateina nativitate filius, Aug.

Congruebat filium assumere humanam naturam, ut hæc persona, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan. Heb. 2. 17, 18. Heb. 4. 15.

Thirdly, because it was meetest that that *person* who is the *substantiall Image* of his eternall Father, should restore in us the *spiritual Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Man-hood* into the *God-head*: but the *God-head*, as it is the *second person*, or *word*, assumed unto it the *Man-hood*, that is, the *whole nature of man*, body and soul; and all the natural *properties*, and * *infirmities* thereof, *sin* excepted.

The *second Person* took not upon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personall *subsistence* of its own (for then there should be *two* Persons in Christ;) but it subsisteth in the *Word*, the second Person. For, as the soul and body make but one Person of man; so the God-head and Man-hood make but one person of *Christ*.

The two natures of the God-head and Man-hood are so *really united* by a *personal union*, that as they can never be separated assunder, so are they never * *confounded*; but remain still distinguished by their severall and Essentiall *properties*, which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the *Hu-*

* Infirmitates meræ privationis, non pravæ dispositionis. Humana natura est distinctum individuum a natura divina, etsi non sit distincta persona, Keck. Syst. Theol. lib. 3. pag. 119. Ut sint Hypostaticè Deum & hominem, nihil est aliud, quam naturam humanam non habere propriam existentiam, sed assumi, tam esse a verbo æterno, ad ipsum verbi subsistentiam, Stellar. de incarnat. l. 3. c. 8. b salvis & distinctis manentibus, proprietatibus naturæ tam assumentis, quam assumptæ. Act. 20. 28. Act. 7. 31.

mane

mane Nature, nor the *finitneſs* of the *humane*, to the *divine nature*.

Yet by reaſon of this *perſonal union* there is ſuch a *communion* of the *properties* of both *natures*, that that which is proper to the one, is ſometimes attributed to the other nature. As that God *purchaſed the Church with his own blood*: And *that he will judge the World by that Man whom he hath appointed*. Hence alſo it is, that though the *humanity* of *Chriſt* be a created, and therefore a *finite* and *limitted* nature, and cannot be every where preſent, by actuall poſition, or locall extenſion, according to his * *naturall being*: yet becauſe it hath communicated unto it the *perſonal ſubſiſtence* of the *Son of God*, which is infinite, and without *limitation*, and is ſo united with God, that it is *no where ſevered* from God; the body of Chriſt, in reſpect of his † *Perſonal being*, may rightly be ſaid to be *every where*.

Dr. Field of the Church Book, 3. c. 35.

* Secundum eſſe naturale Chriſtus non eſt ubique.

† Secundum eſſe perſonale Chriſtus eſt ubique.

3. *The actions by which the three perſons be diſtinguiſhed.*

THe *actions* are of two ſorts; either *External*, reſpecting the creatures; and thoſe are after a ſort common to *every one* of the three *Perſons*; or *Internal*, reſpecting the *perſons only* amongſt themſelves, and are altogether *incommunicable*.

The *External* and communicable *actions* of the three *perſons* are theſe.

The *Creation* of the world peculiarly

In operibus ad extra tres perſonæ operantur ſimul, ſervato ordine perſonarum in operando.

belongeth to God the *Father*. The redemption of the Church, to *God* the *Son*. And the *ſanctification* of the *Elect*, to *God* the *Holy Ghoſt*. But becauſe the * *Father* created, and ſtill governeth the World *by the Son in the holy Ghoſt*, therefore theſe externall actions are indifferently, in Scripture, oftentimes aſcribed to *each* of the three *Perſons*, and therefore called *communicable* and divided *Actions*.

Rom. 11, 36.

The *Internall* and incommunicable *Actions*, or proprieties of the three *Perſons*, are theſe:

1. To *beget*; and that belongeth only to the *Father*, who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth only to the *Son*, who is of the Father alone; nor made, nor created, but begotten.

3. To *proceed* from *both*; and that belongeth only to the *Holy Ghoſt*, who is of the Father and the *Son*; neither made, created, nor begotten, but *proceeding*.

So that when we ſay, that the Divine *Eſſence* is in the *Father unbegotten*, in the *Son begotten*, and in the *Holy Ghoſt proceeding*; we make not three Eſſences, but only ſhew the *divers* manners of *ſubſiſting*, by which the *ſame* moſt ſimple, *eternall and unbegotten Eſſence ſubſiſteth* in each perſon: namely, that it not is in the

As redemption Act 20. 28. & ſanctification, 1 Pet. 1. 2. To the Father Creation, 1 Ioh. 3. and ſanctification, 1 Cor. 1. 2. to the Son creation, Pſ. 31. 6. & redemption, Eph 4. 30. to the holy Ghoſt: Ioyntly all to each: 1 Cor. 6. 11. Opera Trinitatis ad extra indiviſa, ad intus diviſa. Perſonæ nomen, non eſt aliquid abſtractum ac ſeparatum: Faius the. dif. 2 perſona eſt ipſa eſſentia divina, contracta ad certum & peculiarem ſubſiſtendi modum. Zanchius, Perſona gignit, & gignitur: Eſſentia nec gignit, nec gignitur, ſed communicatur, Alſted.

Father

Father by *generation*, that it is in the *Son communicated* from the *Father* by *generation*: and in the *Holy Ghoſt communicated* from both the Father and the Son by *proceeding*.

Theſe are incommunicable *Actions*; and do make, not an *eſſentiall*, *accidentall*, or *rationall*, but a *reall* diſtinction betwixt the three *perſons*. So that he who is the *Father* in the *Trinity*, is not the Sonne: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghoſt* in the *Trinity*, is neither the *Son*, nor the *Father* but the *Spirit*, proceeding from both; though there is but *one* and the ſame *Eſſence* common to * all *three*. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghoſt* is *God*: ſo we likewiſe believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghoſt*. But by reaſon of this *reall* diſtinction, the *perſon* of the one, is not, nor never can be the *perſon* of the other. The three *Perſons* therefore of the *Godhead*, do not differ from the *Eſſence* but * *formally*: but they differ *really* one from another, and ſo are diſtinguiſhed by their *hypoſtalicall* proprieties. As the Father is *God*, *begetting* God the Son: the Son is *God*, begotten of God the Father: and the Holy Ghoſt is *God*, *proceeding* from both God the Father, and God the Son.

Hence it is, that the Scriptures uſe the name of *God* two manner of wayes: Either

* Quum unum cogito, trium incomprehenſibili luce involvor. Naziau.

* Quamvis perſona cum eſſentia non ſit omnino aliud differt non numero ut in divinis foret quaternitas, non re, quia eſſentia de perſonis prædicatur ſed formaliter, τῷ λόγῳ ſive ratione ratiocinante: Eſſentia divina non differt a perſonis, ut res a rebus, ſed ut res a ſuis modis; nam in Deo non eſt res, & res, ſed res & modus rei, ὑπαρκτῶς

ther * *Essentially*, and then it signifieth the *three Persons* conjoyntly, or * *Personally*, and then by a Synecdoche it signifieth but one of three persons in the *Grdhead*, As the *Father*, 1 Tim. 2. 5. or the *Son*, Act. 30. 28. 1 Tim. 3. 16. or the *Holy Ghost*, Act. 5. 4. 2 Cor. 6. 16.

And because the Divine *Essence* (common to all the three persons) is but *one*, we call the same *unity*. But because there be *three distinct persons* in this one indivisible Essence, we call the same *Trinity*. * So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy * *Mystery*, rather to be religiously adored by *faith*, than * curiously searched by *reason*, further than God hath revealed in his Word.

* Nomen dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.

* ὑπὸ πρόσατικῶς. Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna. Bern.

* Neque ad loquendum dignè de deo lingua sufficit, neque ad percipiendum intellectus praevalet: magis ergo glorificare nos convenit deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrysost. Hom. 2 Heb. * De deo loqui etiam vere periculosissimum est, Arnob. * Lingua, mente, & cogitatione horresco, quoties de deo sermonem habeo, Naz.

Thus far of the divers manner of being in the Divine Essence, now of the Attributes thereof.

ATtributes are certain descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weakness of our *a* capacity, to help us the better to understand the nature of Gods Effence, and to discern it from all other essences.

The *Attributes* of God are of two sorts, either *nominal*, or *reall*.

a Condescendit nobis Deus, ut nos consurgamus ei, Aug. de spec. c. 11. 2.

The

The *Nominall* Attributes are of three sorts: first, those which signifie Gods *Essence*: secondly, the *Persons* in the Essence: thirdly, those which signifie *his essentiall works*.

Of the first sort, is the name * *Jehovah* or rather *Hajah*, which signifieth *eternall being of himself*; in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tels *Moses*, *Exodus* 6. 3. *that he was not known to* Abraham, Isaac, *and* Jacob *by his name* Jehovah. Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God *effecting indeed*, that which he *promised* them; in graciously delivering their seed out of *Egypt*, and in giving them the *reall possession of Canaans Land*, and so to be not onely *God Almighty*, by whom all things were made; but also *performing indeed* to the children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* cals God *first Jehovah*, when the *universal creation* had its absolute being, *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

* Exod. 15. 3. Ab Havah vel Hajah Esse: nam ita Deus est a seipso, ut sit suum esse, & αὐτοῶν. Omnes hujus nominis literæ sunt spiritales, ut denotetur deum esse spiritum. P. Man. loc. com. cap. 11. P. Montan. de arc. serm. c. 1.

* Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur. Locus Exo. 6. 3. intelligendus est de gradibus divinarum patefectionum. Ger. loc. 3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat, Alsted. Lex. Theol. cap. 2. quod licet scribere, effari eum non licere: ὁ Theod. in Epet. Ens æternum, αὐτοῶν. Fons est πάσης οὐσίας.

deliverance, to be the *Rule of Righteouſneſs*, after which they ſhould ſerve their Deliverer in the promiſed Land.

This *Name* is ſo full of Divine Myſteries, that the *Jews* hold it a ſin to pronounce it; but if it be no ſin to write it, why ſhould it be unlawfull to pronounce it?

This holy name of God teacheth us

Firſt, what God is in himſelf, namely, *an eternall being of himſelf.*

Secondly, how he is unto *others*, becauſe that from him *all other* Creatures have received their *Being.*

Thirdly, that we may confidently believe his promiſes; for he is named *Jehovah*, not only in reſpect of *being*, and cauſing all things to be; but eſpecially in reſpect of his *gracious promiſes*, which without fail he will fulfill in his appointed time, and ſo cauſe that to be, which was not before. And ſo this *name* is a *golden pledge* unto us, that becauſe he hath *promiſed*, he will ſurely upon our *Repentance* forgive us all our ſins; at the time of death, receive our *ſouls*; and in the *Reſurrection*, raiſe up our *bodies* in glory to life everlaſting.

In promiſſionibus Iehovah eſt Iſa. 55. 7. Ier. 12. 25. Iah. 14. 2, 3. Iob 6. 42. Ioh. 11. 5.

The ſecond name denoting Gods Eſſence, is *Eheieh*; but once read, *Exod.* 3. 14 of the ſame root that JEHOVAH: and ſignifieth I AM, or I WILL BE: for when *Moſes* asked God by what name he ſhould call him, God then named himſelf, *Cheieh, Aſcher Eheieh*; *I am that*

I

I am: or I *will be that I will be*: signifying, that he is an eternall, unchangeable being: For seeing every creature is temporary and mutable, no creature can say, *Ero qui ero*, *I will be that I will be.* This name in the New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega, the beginning and the ending*, * *which is, was, and which is to come, the Almighty*, *Apoc.* 1. 8. For all time past and to come, is aye present before God. And to this name, *Christ* himself alludeth, *John* 8.58. *Before Abraham was, I AM.*

* ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This name should teach us likewise to have always present in our minds our first *creation*, present *corruption*, and future *glorification*; and not content our selves with *I was* good, or *I will be* good, but to be good presently; that when ever God sends for us, he may find us prepared for *him.*

The third name is *Jah*, which as it comes of the same *root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the * beginning and *Being* of beings. It is a * name for the most part, ascribed unto God when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah.*

* Deus est causa causarum & Ens entium.
Psal. 68.19.
Psal. 101. 18.
Ps. 111. 1, &c.
Ps. 112. 1, &c.
Ps. 113. 1, 9.
Ps. 115. 17, 18.
Ps. 135. 19.
Ps. 118. 5, 14.
Ps. 125. 34.

The fourth is κύριος *Lord*, used often in the *New Testament*: for κυριέω or κυρεύω signi-

signifieth *I am.* Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters, for *God* is so a *Lord*, that he is of * *himself Lord of all.* This name should alwayes put us in remembrance to *obey* his Commandments, and to fear his Judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

* αὐτοκύριος Polan. Synt. Theol. l. 2. 3. 6. *Mal. 1. 6.

The fifth is Θεός God, 600. times used in the *New Testament:* and of prophane writers commonly. It is derived * ἀπὸ τοῦ θεῖν; because he runs through, and compasseth all things: or ἀπὸ τοῦ αἴειν which signifieth to *burn and kindle*; for God is *Light*, and the Author both of *Heat*, *light*, and *life*, in all Creatures, either immediately of himself, or meditately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either *figuratively* to magistrates, or falsly to Idols. But when it is properly and absolutely taken, it signifieth the Eternall Essence of God, being above all things, and through all things: giving life, and light to all creatures, and preserving and governing them in their wonderfull frame and order. God seeth all in all places: Let us therefore every where take heed what we do in his sight.

*Plato in Cratil. Hinc illud Virgil. Deum nempe ire per omnes terrasque tractusque maris. Zanch. * Deus est lux ἀπροσίτος.

Nomen Elohim est personarum Διαχρίτικον Alsted. Quum Elohim de una persona dicitur, Synecdochicè dictum est propter Essentiæ unitatem. Junius.

Thus

Thus far of the names which signifie Gods Essence.

The name which signifieth the *persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Judges: it is a name of the plurall number, to expresse the *Trinity* of persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *holy Bible* with this plurall name of God, joyned with a verb of the singular number, as *Elohim Bara, Dii creavit,* * *The mighty Gods, or the three persons in the God-head created.* The *Jews* also note in the verb *Bara*, consisting in the originall of three Letters, the mystery of the Trinity. By *Beth*, *Ben*, the *Son:* by *Resh*, *Ruach*, the Spirit: by *Aleph*, *Ab*, the Father. But this holy mystery is more cleerly taught by *Moses*, *Gen.* 3. 23. *And Jehovah Elohim said, Behold, the man is become as one of us. And* Gen. 19. 14. *Jehovah rained upon* Sodom *and upon* Gomorrah *brimstone and fire from* Jehovah *out of Heaven,* * that is, God the Son, from God the Father, *who hath committed all judgement unto the Son, Joh.* 5. 22. See *Psalm.* 33. 6. *Isai.* 53. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as

* The like you may read, Deut. 6. 4. Josh. 24. 19.

* Sic Marcus Arethusius in Smyrnensi Concilio sanctè exposuit, Socrat. Eccle. Hist. l. 2. c. 30.

This place well urged had grinded Arius in pieces.

as *Hab.*3.3. *Joh.*4. 9. *Job* 12. 4, and 15.18. 36. 2. *Pſal.* 18. 32. *Pſal.* 115: 7. Once it hath a Noune plurall joyned to it, *Job* 35. 10: *None ſaith, Where is Eloah Goſai, the Almighty my maker*, to note the myſtery of the *eternall Trinity*. Many times alſo *Elohim* the plurall number, is joyned with a verb ſingular, to expreſs more emphatically this myſtery, *Gen.* 35. 7. 2 *Sam.* 7. 13. * *Joſh.*24.19. *Jerem*-10.10. *Elohim* is alſo ſometimes *Tropically* given to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moſes*, *Exod.* 7. 1. *Jehovah ſaid unto Moſes. I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embaſſador to repreſent the Perſon of the true *three one* God, and to deliver his meſſage & will unto *Pharaoh*. As oft therfore as we read, or hear this name *Elohim*, it ſhould put us in mind to conſider, that in one divine *Eſſence* there are *three diſtinct perſons*, and that *God* is Jehovah *Elohim*.

* Elohim Kadoſchim Hii Dii ſancti ipſe.

Now follow the names which ſignifie Gods Eſſentiall works, which are theſe five eſpecially.

1. EL, which is as much as the *ſtrong God*, * and teacheth us, that God is not onely moſt ſtrong, and fortitude it ſelf, in his own Eſſence: but alſo that it is he that giveth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Eſay* 7. 9. *El Gibbor*, *The ſtrong, moſt mighty God*. Let not Gods children fear

* Henee Eli in Hebrew, Mat. 27 49. and Eloi, in Syriack as Mar. 15. 11, doth ſignifie my God 2 Chro. 33. 8.

fear the power of enemies, for *El* our God is more ſtrong than they.

2. *Shaddai*, That is, *Omnipotent*. By this name God uſually ſtiled himſelf to the Patriarchs, *I am El Shaddai*, *The ſtrong God*, *Almighty*. Becauſe he is perfectly able to defend his ſervants from evill: to bleſs them with all ſpirituall and temporal bleſſings, and to perform all his promiſes which he hath made unto them for this life, & that which is to come. This name belongeth *only* to the God-head, and to no creature, no not to the *humanity of Chriſt*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promiſes.

The 70 turn it παντοκρά-τωρ; he is derived of Dai, ſufficiency, and the rolative י the ſame that ἀυτάρκης, or of Shad, a dug, becauſe God feeds his children with ſufficiency of all grace, as the loving mother the child with the milk of her breaſt.

3. *Adonai*, my Lord; this name, as the *Maſſorets* note, is found 134. times in the Old Teſtament; and *logically* it is given to Creatures, but *properly* it belongeth to God alone. It is uſed, *Malac.* 1.6. in the plurall number, to note the *myſtery* of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my fear? Adoni*, the ſingular: *Adonim*, the plurall number. This name is given to *Chriſt*, Dan. 9.16. *Cauſe thy face to ſhine upon thy Sanctuary, that is deſolate. for Adoni* (*the Lord Chriſt*) *his ſake*. The hearing of this holy name, may teach every man to obey Gods Commande-

A name compounded of Ai, My, & Adon Lord. Adon derivatur ab Eden, baſis, quia Deus eſt fundamentum, & ſuſtentator omnium creaturarum. Hinc Adon, Dominus, cui rei domeſticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis uſurpatur Adonai, eſt Iod cum patach: ſed de Creatore cum cametz. Ab Adonai manaſſe videtur Ethnicorum Ἄδωνις.

ments,

ments to fear him alone, to ſuffer none beſides him to reign in his conſcience, to lay hold (by a particular hand of faith) upon his word and promiſe, and to challenge God in Chriſt to be his God, that he may ſay with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*, that is, *moſt high*, *Pſal.*9. 2. *Pſal.*91. 9. & 92. 9. *Dan.*4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which ſhould be born of her ſhould be the Son of the *moſt High*, *Luke* 13. 2. This teacheth, that God in his Eſſence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man ſhould be proud of any earthly honour or greatneſs. Thirdly, if we deſire true dignity, to labour to have communion with God in *grace* and *glory*.

υἱὸς ὑψίστου. So the divell ſtiled Chriſt the Son of God, The moſt High, Luk. 8. 28.

* For what is earthly greatneſs, compared to Gods Highneſs?

5. *Abba*, a Syriack name ſignifying *Father*, *Rom.* 8. 15. This is ſometimes uſed *Eſſentially*, as in the Lords Prayer. Secondly, *perſonally*, as *Matth.* 11. 25. For God is *Chriſts* Father by *nature*, and *Chriſtians* by *adoption* and *grace*. *Chriſt* is called *the everlaſting Father*, *Eſay* 9. 6. becauſe he regenerates us under the New Teſtament. God is alſo called * *the Father of lights*, Jam. 1. 17. becauſe God dwelleth in inacceſſible light, 1 *Tim.* 6. 16. and is the Author, not onely of the Suns light, but alſo of the light both of naturall reaſon, and ſupernaturall grace, *which*

* Πατὴρ φώτων Of whoſe ſubſtance the light of the Sun is but a ſhadow.

* *which lightneth every man that commeth into World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love: Secondly, that we ſhould love him again as dear children: Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and ſuccour. Thus ſhould we not hear of the ſacred Names of God, but we ſhould thereby be put in mind of his goodneſs unto us, and our duty unto him. And then ſhould we find how comfortable a thing it is to do every thing in the Name of God. A phraſe uſuall in every mans tongue: but the true comfort thereof (through ignorance) known to few mens hearts.

Joh. 1. 9.

It is great wiſdom, and unſpeakable matter for the ſtrengthening of a Chriſtians Faith, to know how in the mediation of Chriſt to invocate God by ſuch a name, as whereby he hath manifeſted himſelf to be moſt willing, and beſt able to help and ſuccour him in his preſent need or adverſity. The ardent deſire of knowing God, is the ſureſt teſtimony of our love to God, and of Gods favour to us. *Becauſe he hath ſet his love upon me, therefore will I deliver him, I will ſet him on high becauſe he hath known my name: he ſhall call upon me, and I will anſwer him,* &c. And it is a great ſtrengthning of faith with underſtanding to begin every action in the name of God.

Pſal. 91. 14, 15. Intelligentia habent aliquid ſimile materiæ, aliquid ſimile formæ; Solus Deus ſimplex eſt, in quo nihil in potentia, ſed in actu omnia, imo ipſe primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Juſt. Martyr. qu. 129. ad Orthodoxos.

Thus

Thus far of the nominall Attributes.

The *reall* Attributes are of two sorts: either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God *alone*.

These are two: *Simpleness* and *Infiniteness*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by *compositian of parts*, but by *coexistence of persons*.

* *Infiniteness* is that, whereby all things in God are void of all *measure*, *limitation*, and *bounds*, above and beneath, before and after.

From these two do necessarily flow three other *absolute* Attributes.

1. *Unmeasurableness*, or *ubiquity*, where by he is of infinite extension, * filling Heaven and earth, containing all places and not contained of any *space*, *place*, or *bounds*; and being no where absent, is every where present.

Intelligentia cum sint entia alia ab infinito Ente, finita esse necesse est: nam duo infinita nequeunt esse, neq; in natura, neque extra naturam. Essent. n. duo principia prima, Scal. Exerc. 359.

There are four degrees of *Gods pre-*

Sect. 3. * Acts 7. 48. Psal. 145. Iob. 11. 7, &c. 2 Chro. 2. 5, 6, Psal. 139. 5, &c. Ier. 23. 23, 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte majore Dei pars sit, in minore minor, sed ubique totus, & seipso totus est. Aug. Deus est intellectualis Sphara, cujus centrum est ubique, circamferentia vero nusquam. Trism.

sence

sence: the first is *universall*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *Speciall*, by which God is said to be in *Heaven*, because that * there his *power*, *wisdom*, and *goodness* is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence powre forth his *blessings* and *judgements*.

Thirdly, *more speciall*, by which God * dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulness of the God-head dwelleth in Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change: both in respect of his * Essence and * Will.

3 *Eternity*, whereby God is without *beginning* of *daies*, or *end* of *time*, and without all bounds of * *precession*, or *succession*.

Thus far of the absolute Attributes; now of the Relative, or such which have reference the Creatures.

Those are five.
1. *Life*, 2. *Understanding*, 3. *Will*,
4. *Power*, 5. *Majesty*.

1. THe *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liveth of *himself*, but is also that *ever* and *overflowing* Fountain of *Life* from which all creatnres derive their * *lives*: so as that *in him they live, move, breathe,*

* Psal. 19. 1. Hos. 2. 21.
* 1 Cor. 3. 16. & 6, 16. 2 Cor. 6. 16.
* Col. 2. 8.
* Rom. 1. 23 Is. 40. 28. Ps. 102. 27, &c.
* Apoc. 1. 8. 1 Sam. 15. 29 Num. 23. 19 Mal. 3. 6 Rom. 11. 29 Iam. 1. 18. Pœnitentia cum de Deo enunciatur non affectum in Deo sed effectum Dei in omnibus significat. Alsted. Is. 4. 46. 1 Sam. 5. 13 Dan 6. 26 Heb. 1. 12 Apoc 4. 8 Creaturæ quadam æternæ sunt a posteriori a priori solus Deus est æternus, Alsted. Lex. Theol. c. 2.

* Acts 17. 25, 28 Acts 14. 15 Psal. 42. 2. Psal. 36. 9 Heb. 3. 12

breathe, and have their being. And becauſe his *Life* differs not from his *Eſſence*; therefore God is ſaid *onely to have immortality*, 1 Tim. 6. 16.

2. The *underſtanding*, or *knowledge* of *God*, is that whereby (by *one poor Act*) he moſt perfectly knoweth in himſelf all things that ever *were*, *are*, *or ſhall be*: Yea, the thoughts and imaginations of mens hearts.

Hence it is that as God is called of the Hebrews Eheie, ſo likewiſe Acheie: and as of the Grecians, ὁ ὤν ſo alſo ὁ ζῶν: and as of the Latines, primus ens, ſo alſo primum vivens: for to be, and to live, is all one and the ſame in God.

This *knowledge* of God is either *general*, by which God knoweth *ſimply all things* eternally, the *good* by himſelf, the *evill* by the good oppoſite to it; impoſing to things *contingent*, the *lot* of contingency, and to things *neceſſary*, the *law* of neceſſity. And thus knowing all things in and of himſelf, he is the *cauſe* of all the *knowledge* that is in all, both *men* and *Angels*. Secondly, *ſpeciall*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciouſly *acknowledgeth* onely his *Elect* for his own.

1 Kin. 8. 39. Pſ. 44. 21. Pſal. 139. 1, &c. Jer. 17. 10, & 20. 12. Luk. 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33, & 16, 17. 1 Tim. 2. 19. Matth. 7. 13.

Underſtanding alſo contains the *wiſdom of God*, by which he moſt wiſely created all things of *nothing*, in *number*, *meaſure*, and *weight*, and ſtill ruleth and diſpoſeth them to ſerve his own moſt holy *purpoſe* and *glory*.

The *will of God* is that, whereby of

Intellectus, ſcientia & ſapientia in deo non diſtinguuntur. Tilen. Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de deo dici non debet, cujus intellectus eſt ipſa ſapientia, Keckerm. Πάντα ἰδὼν Δίος ὀφθαλμὸς καὶ πάντα νοήσας. Heſ. lib. ἔργ. καὶ ἡμέρ. Sap. Hence the Platonicks term God ἐφόρην, all-eye, ſeeing all.

neceſ-

a neceſſity he willeth *himſelf*, as the *ſoveraign good*: and by willing himſelf) willeth moſt *b* freely *c* all other good things, which are out of *himſelf*.

The will of God, though in it ſelf it be but *one*, as is his *Eſſence*: yet in reſpect of the diverſity of objects and effects, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall *d good will*, whereby he ordaineth his elect to be freely ſaved through Chriſt, and *e* beſtoweth on them all *neceſſary* graces for this life, and that to come, *f taking pleaſure in their* perſons and ſervices.
2. *Juſtice g* is Gods *conſtant will*, whereby he *h* recompenceth men and Angels, according to their works, *puniſhing* the impenitent according to their *deſerts*, called the juſtice of his *wrath*: and *rewarding* the faithfull according to his promiſes, called the juſtice of his *grace*.
3. *Mercy*, which is *i* Gods *meer good will*, and ready affection to forgive

a 1 Tim. 2. 5. Rom. 9. 19. Epheſ. 1. 5. *b* Deus voluntate ſua cuncta conſtituit, Triſm. in 4. Dial. Pim. Hinc Orpheus, Deum vocat neceſſitatem, ratione ſc. inferiorum, quod omnia ipſi parere cogantur.

c Voluntas Dei ſemper impletur, aut de nobis, aut à nobis. De nobis impletur, ſed tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus. Aug. Ench. c. 100. Rom. 9. 11. 3. Iam. 1. 21.

d 1 Ioh. 3. 1. *e* Pſal. 43. 7. *f* Gen. 4. 4. *g* Norma juſtitiæ divinæ, eſt Dei voluntas. Quia enim vult, ideo eſt juſtus; non quia juſtum, ideo vult. Eph. 1. 11. *h* Rom. 2. 5. 2 Theſſ. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10. *i* Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è veſtigio habet δίκην, divinæ legis vindicem, ſimul ut quicquam Sanctionem ejus præterriſſum eſt. Ariſtot. lib. de mundo.

forgive a penitent ſinner, notwithſtanding all his ſins, and ill deſerts.

4. *Goodneſſe*, * whereby God *willingly communicateth* his good with his Creatures: and becauſe he communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby * God willeth *conſtantly* thoſe things which he willeth: effecting and performing all things which he hath ſpoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his Juſtice, and untill their * ſins be ripened.

Ad pœnã tardus Deus eſt, ad præmia velex;
Sed penſare ſolet vi graviore moram:

7. *Holineſſe*. * whereby Gods nature is ſeparated from all *prophaneneſſe*, and abhorreth all filthineſs: and ſo being wholly pure in himſelf, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which he infuſeth into them.

8. *Anger*, * whereby is meant Gods

* Rom. 9. 15, 16. Eze. 16. 6.

* Pſ. 103. 8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quàm te culpabiliorem, Serm. 11. Bern. vindictæ gladium miſericordiæ oleo ſemper acuit. Niceph. l. 17. c. 3.

* Pſ. 145. 7, 9, 16 Mat. 16. 17. In creaturis multa inveniuntur bona, ergo Creator multo magis eſt bonus. Imo αὐτάγαθον, Ipſum bonum. * Joſ. 13. 14 Pſal 146. 6. Numb. 23. 19. Veritas eſt harmonia tum intellectus & verborum cum rebus, tum etiam rerũ ipſarum cum Ideis in mente divina, Keck. Veritas Dei in verbis fides Dei dicitur, quod certò fiant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat, Polan. * 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16. † 1 Pet. 1. 5. 1 Theſſ. 4. 3. Heb. 12. 14. Mar. 15. 9. Quantia ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Jehovah Zabaoth. Iſa. 6. 2, 3.

moſt

most certain and just *Will, in chastening the Elect*; and in revenging and *punishing* the *Reprobates*, for the injuries they offer to him and his chosen: and when God will punish with *rigour* and severity, then it is termed *wrath*, * *temporall* to the Elect: *eternall* to the Reprobates.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby, as he hath *made*, so he still *ruleth* Heaven and earth, and all things therein. This Almighty *power* of God, is either *absolute*, by which he can will and do more than he willeth or doth, Mat. 3: 9. and 20. 53. *Rom.* 9. 18. Or *actuall*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute* and *free* authority * reigneth and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things: as * *from whom*, and *for whom*, are all things: as also such a *plentitude of power*, that he can pardon the offences of all whom he * *will* have *spared*, and *subdue all his Enemies*, whom he will have * *plagued* and destroyed, without being bound to *render* any Creature a reason of

* Ps. 106. 22, 29, 40, 41. N. 15. 11. Ira Dei non est aliud quam voluntas puniendi. Aug. 15. de civit. Dei c. 15. Anselm. l. 7. c. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 19.

† 1 Cor. 19. 26.
† 2 Thes. 1. 10.
† Gen. 17. 1.
Psal. 115. 3.
Mat. 11. 26.
Eph. 1. 11.
Mat. 8. 2.
Deus potest omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui sunt

impotentia, seu posse mentiri, mori, peccare, &c. 1 Chro. 29. 11, 12. 2 Sa. 7. 22. Apoc. 5. 12, 13.

his

his doing, but making his own most holy and just *Will*, his onely most perfect and eternall *Law*.

From all these *Attributes* ariseth *one*, wch is *Gods* soveraign blessedness or perfection.

Blessedness is that * *perfect* and measurable possession of *joy* & *glory*, which God hath in himself for ever: and is the cause of all the bliss and perfection that every Creature enjoyeth in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the Holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. by an *Anthropopatheia* the affections and passions of a man, as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named *a Lyon*, *a Rock*, *a Tower*, *a Buckler*, &c. Whose signification every * Commentary will express.

† 1 Chro. 29. 14. Hinc Deus dicitur αὐτάρκης.

* Rom. 9. 15. Joh. 4. 11.

* Luk. 19. 17. Psal. 2. 9. Psal. 110. 1.

* Deus est Shaddai, sive αὐτάρκης, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146. sect. 2.

Mark. 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 25. Mat. 25. 34. Isai. 1. 17. * See Master Wilsons Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes, we must hold these generall Rules.

NO *Attribute* can sufficiently express the *Essence* of God, because it is infinite, and ineffable.

What soever therefore is *spoken of* G O D, *is not* G O D; but serveth rather to hold our

our weak understanding, to conceive in our reason, and to utter in our speech, the *Majesty* of his *Divine Nature*, so *far* as he hath vouchsafed to reveal himself unto us in his *Word*.

Attributa omnia propter ὄσις

2. *All the Attributes of God* belong to every of the three *Persons*, as well as to the *Essence* it self with the limitations of a *personal propriety*. As the *mercy* of the *Father* is mercy *begetting*: the *mercy* of the *Son* is mercy *begotten*: the *mercy* of the *Holy Ghost*, is mercy *proceeding*; and so of the rest.

ταυσόπλα singulis divinitatis personis competunt.

3. The *Essential Attributes* of God, differ not from his Essence, because they are so in the Essence, that they are the *very Essence* it self. * In God therefore there is nothing which is not either his *Essence* or *person*.

* In Deo nihil est, quod non sit ipse Deus, Zanc.

4. The *Essential Attributes* of God, differ not *Essentially*, or *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*, which being not able to know Earthly things, by one *simple act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible* GOD. Therefore (to speak properly) there are not in God *many Attributes*, but * *one only*, which is nothing else but the *Divine Essence* it self, by what Attribute so ever you call it. But in respect of our *reason*, they are said to be so many different Attributes, For *our Understanding* conceives by the name

* Omnia in divina sunt unum sibi non unum relationi oppositio.

of *mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore *really* inseparate.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor * *Accidents* in the Essence, nor a Subject: but the *very* * *whole and intire Essence of God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but * whatsoever God is, he is *such and* the *same* by his *Essence*. By his *Essence* he is *wise*, and therefore *Wisdom* it self: by his *Essence* he is *Good*, and therefore *goodness* it self: by his *Essence* he is *merciful*, and therefore *mercy* it self: by his *Essence* he is *just*, and therefore *Justice* it self, *&c.* In a word, God is *Great* without *Quantity*, *good*, *true*, and *just* without *Quality*: *merciful* without *passion*: an act without *motion*: *every where present*, without *sight*: without *time*, the *first* and the *last*: the Lord of all Creatures, from whom all receive themselves and all the *good* they have; yet neither *needeth nor receiveth* he any increase of goodness or happiness from any other.

This is the plain *description* of God, so

* Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita in sunt ut nihil antecedat, nihil subsequatur: sed ex intellectione nostra (quae per quam umbrati is est) alia alii prius animo comprehenduntur. Sec. Ex. 29. 5. Sect. 6.

* Quae de Deo dicunt.

χεσιτικῶς relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis facta. Negantur ergo de Deo accidentia realia, non autem praedicatur accidentalia

* Omnia quae Deo sunt, ita sunt, ut sint ipse Deus.

* Essentia divina identificat sibi omnia quae sunt in divinis. Biel. Sap. 1. sent. 1. q. 5. Exhibet omnia, accipit nihil, Sedm. 2. Plin.

ipsum igitur bonum est Deus ipse semper. Trismeg.

far

far as he hath revealed himself in his *Word*.

This Doctrine (of all other) every true *Practitioner* of *Piety* must *competently* know, and *necessarily* believe for four *special uses*.

1. That we may *discern* our *true* and *only God*, from all *false gods*, and *Idols*: for the description of God, is properly * known onely to his *Church*, in whom he hath thus graciously manifested himself.

*Psal. 147. 19. 28. Jer. 10. 25.

2. To *possess* our hearts with a greater awe of his *Majesty*, whileft we *admire* him for his *simpleness*, and *infiniteness*: *adore* him for his *unmeasurableness*, *unchangeableness*, and *eternity*: *seek wisdome* from his *understanding* and *knowledge*: *submit our selves* to his blessed *will* and *pleasure*: *love him*, and his *love*, *mercy*, *goodness*, and *patience*: *trust* to *his Word*, *because of* his *truth*: *fear* him *for* his *power*, *justice*, *and anger*: *reverence* him for his *holiness*; and *praise* him for his *blessedness*, and to depend all our life on him, who is the only Author of our *life*, *being*, and all the *good things* we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes: and to bear (in some measure) the Image of his *Wisedom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal*, *and Anger* against sin, that we may be *wise*, *Loving*, *just*, *mercifull*, *true*, *patient*, and *zealous*, as our Gods is.

4. Lastly, that we may in our Prayers and meditations *conceive* aright of his Divine *Majesty*, and not according to those gross and blasphemous imaginations, which

naturally arise in mens brains: as when they conceive God to be like an old *Man sitting in a chaire*: and the blessed *Trinnity* to be like that *tripartite Idol*, which Papists have printed in their church-windows.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as that * *eternal* * *infinite*, * *Almighty*, * *holy*, * *wise*, * *just*, * *merciful*, * *Spirit*, *and most* * *perfect*, * *indivisible Essence of three several Persons, Father, Son, and Holy Ghost: who being* * *present in all places*, * *ruleth Heaven and Earth; understandeth* * *all mens hearts*, * *knoweth all mens miseries, and is only* * *able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seeke (for Christs sake) his help out of their afflictions and troubles whatsoever.*

* Psalm 90. 3.
* 1 King. 8. 27.
* Gen. 17, 1. Job 15. 25.
* Apo. 4. 1, & 15. 4.
* Rom. 11. 33. & 16. 17.
* Ezek. 34. 6, 7. Psal. 101. 11. & 145. 8 9.
* Deut. 32. 4. Gen 8 15. Psal. 145 17.
* Ioh 4. 34.
* Deut. 32. 4.
* Ioh. 5. 7. Mat. 3, 16. Mat. 28. 19. 2 Cor. 13. 14.
* 2 Kin. 8. 17. 2 Cor 13. 14.
* 2 Kin. 8 17. Psal. 120. 2. Jer 23. 13.
* Isa. 48. 10. 28. Dan. 4. 32.
* 1 Kin. 8. 50. Jer. 17. 10.
* Isa. 62. 16.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the onely cause, why so many do profess *all other parts* of Gods worship and Religion, with so much *irreverence* and *hypocrisie*; Whereas if they did truely know God, they durst not but come to his holy service; and *coming*, serve him with *fear* and *reverence*: for so far doth a man fear GOD, as he knoweth him; and then doth a man *truly know* GOD, when he joynes *practice* to *speculation*; And that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense

fenſe of Gods *Attributes* there is bred in a mans heart a *love*, *awe*, and *confidence* in God: for ſaith God himſelf; *If I be a Father, where is my honour? If I be a Lord, where is my feare? O taſte and ſee, that the Lord is good*: ſaith *David*. He that hath not by *experience* taſted his *goodneſs*, knows not *how good* he is. *He* (ſaith *John*) *that ſaith he knoweth God and keepeth not his commandments, is a lyar, and the truth is not in him.* So far therefore as *we imitate God* in his *Goodneſs, Love, juſtice, Mercy, Patience*, and other Attributes, *ſo far do we know* him.

Pſal 34. 9. 1 Iohn. 2 4

Thirdly, When with inward *groans*, and the ſerious deſires of our hearts, we long to attaine to the perfect and plenary knowledge of his *Majeſty*, in the life which is to come.

Laſtly, This diſcovers how few there are, who do truly know God; for no man knoweth God but he that *loveth* him, and how can a man chuſe but *love* him, being the *Soveraigne good*, if he know him; Seeing *the nature of GOD is to enamour with the love of his goodneſs?* And whoſoever loveth any thing *more then GOD, is not worthy of GOD*; and ſuch is every one, who ſettles the love and *reſt* of his heart upon any thing beſides GOD. If therefore thou doeſt believe that GOD is *Almighty*, why doeſt thou fear *devils and enemies*, and not confidently *truſt in* GOD, and crave his help in all thy troubles and dangers: If thou believeſt that God is *infinite*, how

dareſt thou provoke him to *anger*? If thou believeſt that GOD is *ſimple*, with what heart canſt thou *diſſemble*, and play the *Hypocrite*? If thou believeſt that GOD is the *Soveraign good*, why is not thy heart more ſetled upon him then on all *worldly good*? If thou doeſt indeed believe that God is a *juſt Judge*, how dareſt thou live ſo ſecurely in ſin without Repentance? If thou doſt truly beleeve that God is moſt *wiſe*, why doeſt not thou refer the events of *croſſes* and *diſgraces* unto him, who knoweth how to *turn all things to the beſt, unto them that love him*? If thou art perſwaded, that God is true: Why doeſt thou doubt of his promiſes? And if thou believeſt that GOD is *Beauty* and a *Perfection* it ſelf, why doeſt not thou make it alone the chief end of all thine *affections* and *deſires*? For if thou loveſt beauty, he is moſt faire: if thou deſireſt *riches*, he is moſt *wealthy*: if thou ſeekeſt *wiſdom*, he is moſt *wiſe*. Whatſoever *excellency* thou haſt ſeen in any *creature*, it is nothing but a *ſparkle* of that, which is *infinite* * *perfection* in GOD: and when in Heaven we ſhall have an *immediate communion* with GOD, we ſhall have them all perfectly in him *communicated* unto us. Briefly, in all *goodneſſe* he is *all* in *all*. * Love that one *good GOD*, and thou ſhalt love him, in whom all the *good of goodneſs* conſiſteth. He that would therefore attain to the *ſaving knowledge of God*, muſt learn to know him by *love*. For *God is love*, and * *the knowledge of the*

Rom 8.28.

* Si te habeam ſolum ſabe ruat ardeus æther vellus rupta ſuo diſſiliatq; loco.

* Creati omnia perfectius ſunt in Deo quam in ſuis ipſis. Dion. de divin. cap. 8.

* Amat unum illum bonum in ſuo omne bonum eſt, & ſufficit. Anſel. in Pro. c. 25.

the love of God passeth all knowledge. For *all* knowledge besides to know * how to *love God,* and to *serve him only,* is nothing upon *Solomons* credit, but *vanity of vanities and vexation of spirit.*

* Eph. 1. 19. 1 Joh. 4. * Kemp. de Im. Christ. c. 1.

Kindle therefore, O my * *Lady,* nay rather, O my * *Lord Charity,* the love of thy self, in my soul especially, seeing it was thy good pleasure that being * reconciled by the blood of Christ, I should be brought to the knowledge of thy grace, to the *Communion* of thy glory, wherein only consists my *soveraigne good* and happiness for ever.

Eccles. 12. 17. * Domina immo Dominas Charitas Bern. * Rom. 5. 9. 10. Joh. 17. 3 22. 1 Cor. 15 8.

Thus, by the light of his *own Word,* we have seen the *back parts of* JEHOVAH *Eloim,* the eternal *Trinity,* whom to *believe,* is saving *faith* and *verity:* and unto whom from all *Creatures* in Heaven and Earth, be all *praise, dominion,* and *glory* for ever, *Amen.*

Thus far of the knowledge *of God. Now of the knowledge of a mans* self. *And first of the* state *of his* misery *and* corruption *without renovation by Christ.*

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man where shall I begin to describe thine *endless* misery? who art *condemned* as soon as *conceived;* and adjudged to *eternal* death, before thou wast born to a temporal life. A beginning indeed I finde, but no *end* of thy

Damnatus antequam natus. Aug.

miſeries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in Paradiſe, that they and their Poſterity might live in a bleſſed ſtate of life immortal, having Dominion of all earthly creatures, and only reſtrained from the fruit of *one tree*, as a *ſigne* of their *ſubjection* to the Almighty Creator; though God forbade them this one ſmall thing under the penalty of eternal death; yet they believed the *devils word* before the *word of God*; making *God* (as much as in them lay) *a lyar*. And ſo being *unthankful* for all the benefits which God beſtowed on them, they became *male-content* with their preſent ſtate, as if God had dealt *enviouſly* or *niggardly* with them: and believed that the *devil* would make them partakers of far more glorious things then *ever* God had beſtowed upon them; and in their pride they fell into *high treaſon* againſt the *moſt High*, and diſdaining to be Gods ſubjects, they affected blaſphemouſly to be *Gods themſelves*, equals unto *God*. Hence, till they repented (loſing *Gods Image*) they became like unto the *devils*; and ſo all their poſterity, as a *traiterous* brood (whileſt they remain impenitent like thee) are ſubject in this life to all *curſed miſeries*, and in the life to come to the *everlaſting fire* prepared for the *devil* and his *angels*.

Lay then aſide a while *doting vanities*, and take the view with me of thy *doleful miſeries*, which duly ſurveyed, I doubt not, but that thou wilt conclude, that it is far better,

better, never to have *Natures being*, then not to *be* by *Grace* a *Practitioner* of Religious *Piety*.

Consider therefore thy mesery. 1. In thy *life*. 2. In thy *death*. 3. After *death*.

In thy life.

1 The miseries accompanying thy *body*.

2 The miseries which deform thy *soul*.

In thy death, miseries which shall oppress thy body, and soule.

After death, the miseries which overwhelme both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body according to the foure ages of thy *life*.

1 *Infancy*. 2 *Youth*. 3 *Manhood*. 4 *Old-age*.

Meditations of the miseries of Infancy.

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood* of filthinesse, (filthy indeed; when the Son of GOD, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his holinesse, to be conceived after the sinful manner of mans conception.) So that thy mother was ashamed

to let thee know the manner thereof: What cauſe then haſt thou to boaſt of thy *birth*, which was a *curſed* pain to thy mother, and to thy ſelfe the *entrance* into a troubleſome life? the greatneſs of which miſeries, becauſe thou couldeſt not utter in words, thou diddeſt expreſs (as well as thou couldeſt) in weeping tears.

2. *Meditations of the miſeries of Youth.*

WHat is *Youth*, but an untamed *Beaſt*? all whoſe actions are *raſh* and *rude*, not capable of good counſel, when it is given, and *Ape-like*, delighting in nothing but toyes and babyes? Therefore thou no ſooner beganneſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and fear of Parents and Maſters: as if thou hadſt been born to live under the *diſcipline of others* rather then at the *diſpoſition* of thine *own will*. No *tired horſe* was ever more willing to be rid of his burthen, then thou waſt to get out of the ſervile ſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miſery of Man-hood.*

WHat is *mans eſtate*, but a Sea, wherein (as waves) *one trouble* ariſe in the neck of *another*; the latter

ter *worſe* then the *former*? No ſooner didſt thou enter into the *affaires* of this world, but thou waſt inwrapped about *with a cloud of miſeries*. The *Fleſh* provokes thee to *luſt*, the *World* allures thee to *pleaſures*, and the *Devil* tempts thee to all kind of *ſinnes*, *fears of enemies* affright *thee*, *ſutes in Law* do vex *thee*, *wrongs of ill Neighbours* do *oppreſs thee*, *cares for wife* and *children* do conſume *thee*, *and diſquietneſſe*' twixt open *foes* and *falſe friends*, do in a manner confound *thee*: *Sin* ſtings thee *within*, *Satan* laies ſnares before thee: Conſcience of *ſins* paſt doggeth behind thee. Now *adverſity* on the left hand *frets thee*, anon *proſperity* on thy right hand *flatters thee*, *over thy head* Gods vengeance due to thy ſin, is ready to fall upon thee; and *under thy feet Helsmouth* is ready to ſwallow thee up. And in this *miſerable eſtate* whither wilt thou go for reſt and comfort? the houſe full of *cares*; the *field* full of *toyle*; the *Country of rudeneſs*; the *City of factions*; the *Court of envy*, the *Church of Sects*, the *Sea of Pirates*, the *Land of Robbers*. Or in what *ſtate* wilt thou live, ſeeing *wealth* is envied, and *poverty* contemned; *Wit* is diſtruſted, and ſimplicity is derided, *Superſtition* is mocked, and *Religion* is ſuſpected; *Vice* is advanced, and *Vertue* is diſgraced. O with what a *body of ſin* art thou compaſſed about in a *World of wickedneſs*! What are thine *Eyes* but *Windows*, to behold vanities? What are thine *Ears* but

but *flood-gates* to let in the streames of iniquity? What are thy *senses*, but matches to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon *Satan* hath forged the ougly shape of all lewd affections? Art thou nobly descended? thou must put thy self in peril of *forrain wars*, to get the reputation of *earthly honor*, oft-times hazard thy *life* in a desperate combat, to avoid aspersion of a Coward. Art thou born in mean estate? Lord! What pains and drudgery must thou endure at *home* and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a man hath got some thing, how little *certainty* is there in that which is gotten? Seeing thou seest by daily experience, that he who was *rich* yesterday is to day *a begger*, he that yesterday was in *health*, to day is *sick*, he that yesteryday was *merry* and *laughed*, hath cause to day to mourne and weep; he that yesterday was in *favour*, to day is in *disgrace*: and he who yesterday was *alive*, to day is *dead*: and thou knowest not *how soon*, nor in *what manner* thou shalt die thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses* and *calamities* which are incident to sinful man? To speak nothing of the death of *friends* and *children*, which oft times seemes to be unto us far more bitter then present death it self.

Medita-

Meditations of the misery of Old-age.

WHat is *Old-age*, but the *receptacle* of all *maladies?* For if thy lot be to draw thy *dayes* to a long *date*, in comes old bald-headed *age*; ſtooping under *dotage*, with his *wrinkled face, rotten teeth*, and *ſtinking breath*: *Teſty* with Choler, *withered* with drineſs, *dimmed* with *blindneſs, abſurded* with *deafneſs, overwhelmed* with *ſickneſs*, and *bowed together* with *weakneſs*, having no uſe of any ſenſe but of the ſenſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief till it hath thrown him down to his *grave*.

Thus far of the *miſeries* which accompany the body. Now of the *miſeries* which accompany chiefly the ſoul in this life.

Meditations of the misery of the ſoul in this life.

THE miſery of thy ſoul will more evidently appear, if thou wilt conſider,

1 The *Felicity* ſhe hath loſt.

2. The *Miſery* which ſhe hath *pulled* upon her ſelf by ſin.

1. The *Felicity loſt*, was firſt the fruition of the *Image of God*, whereby the ſoul was like unto God in * *knowledge*, enabling her perfectly to underſtand *the revealed will*

* 2 Cor: 3 11. Rom. 12.

Will of God. Secondly, *true holineſs*, by which ſhe was free from all prophane *error.* Thirdly, *Righteouſneſſe*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all her *actions*, proceeding from thoſe *powers.* With the loſs of his *divine Image* ſhe loſt the *love* of God, and the bleſſed *communion* which ſhe had with his *Majeſty*, wherein conſiſteth her *life and happineſs.* If the loſs of *earthly* riches vex thee ſo much, how ſhould not the loſs of this *divine treaſure* perplex thee much more?

2. The miſery, which ſhe pulled upon *her ſelf*, conſiſts in two things:

1. *Sinfulneſs.* 2. *Curſedneſs.*

1. *Sinfulneſs* is an nniverſal corruption, both of her *Nature and actions*: for her * *Nature* is infected with a *proneneſs* to every ſin continually, the * *Minde* is ſtuffed with *vanity*, the * *underſtanding* is darkned with *ignorance*, the * *Will* affecteth nothing but vile and *vaine things*: All her * *Actions* are *evil*: Yea, this deformity is ſo *violent*, that oftentimes in the regenerate ſoul, the *Appetite* will not obey the government of *Reaſon*, and the *Will* wandreth after, and yeelds conſent to ſinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* ſoul, which ſtill remaines in her natural corruption? Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſs*, outraged with *paſſions*, overcarried with *affections*,

* Eph. 2. 1. Gen. 6. 5
* Rom. 12. 2. Eph. 4. 7.
* 1 Cor. 2. 14.
* Phil. 2. 3. Rom. 3. 12. Rom. 7. 10.

fections, pining with *Envy*, overcharged with *Gluttony*, surfeited with *Drunkenness*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the * *Devil*, so far as it once * *repented the Lord that ever he made man.*

* Ioh. 8. 44.
* Gen. 6. 6.

From the former flows the othe parts of the *Souls miseries*, called * *cursednes*, whereof there ere two degrees.

* Deut. 27. 26. Gal. 3. 10. Psal. 119. 11.

1. *In part*, 2. *In the fulnes thereof.*

1. *Cursednes in part* is that which is inflicted upon the soul in *life* and *death*, and is *common* to her with the body.

The *Cursedness* of the soul in *life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not only *calamities*, but also very * *blessings*, and * *graces* turn to ruine. * *Terrour of conscience* drives him from God and his service, that he dares not come to his presence and Ordinances: but it is * given up to the * slavery of *Satan* and to his own *lusts*, and vile *affections*.

* Rom. 2. 4 5. Jer. 28. 13. Isa. 38. 13.
* Gen. 3 8, 10. & 14. Heb. 2. 15.
* Rom. 3. 21, 24. 26.
* Eph. 2. 3. Col 3. 13.

This is the *cursednes* of the Soul in *life*: Now follows the *cursednes* of the Soul and body in *death*.

Meditations of the misery of the body and soul in death.

AFter that the *aged man* hath conflicted with long sickness, and having indured the brunt of *pain* should now expect some *ease*: In comes *Death* (natures *slaughterman*,

ſlaughterman, Gods *curſe*, and Hells *Purveior*) and looks the *Old man*, grim and black in the face: and neither Pittying his *age*, nor regarding his long indured dolours, will not be hired to *forbear* either for ſilver or gold: nay, he will not take to ſpare his life, *skin for skin and all that the old man hath*; but batters all the principal parts of his body, and arreſts him to appear before the terrible Judge.

And as thinking that the *Old man* will not diſpatch to go with him faſt enough: Lord! how many darts of *calamities* doth he ſhoot through him, *ſtitches*, *aches*, *cramps*, *feavers*, *obſtructions*, *rheumes*, *ſleame*, *collick*, *ſtone*, *winde*, *&c.*

O what *a gaſtly ſight* it is, to ſee him then in his bed, when *Death* hath given him his *mortal* wound? What a cold ſweat over-runs all his body? What a *trembling* poſſeſſeth all his *members*? The *head* ſhooteth, the *face* waxeth pale, the *noſe* black, *the nether jaw-bone* hangeth down, the *Eye-ſtrings* break, the *tongue* faltereth, *the breath* ſhortneth and ſmelleth earthly, the *throat* ratleth, and at every gaſpe the *Heart-ſtrings* are ready to break aſunder.

Now the miſerable ſoul *ſenſibly* perceiveth her Earthly body to begin to *dye*: For as towards the *diſſolution* of the univerſal frame of the great *world*, the *Sun* ſhall be turned into *darkneſs*, the *Moon* into *blood*, and the *Stars* ſhall fall from *heaven*, the *Ayre* ſhall be full of *Stormes*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall faile for fear, expecting the end of such sorrowfull *beginnings*: So towards the *dissolution of man*, (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose their light, and see nothing but bloud-guiltines of sin: the rest of the *Senses*, as *lesser stars*, do one after another faile and fall; His *Minde*, *Reason*, and *Memory*, as heavenly *powers* of his soul, are shaken with fearful storms of *despair*, and fierce flashings of *Hell fire*, his earthly body begins to shake and tremble, and the *humours* like an overflowing Sea roar and rattle in his throat, still expecting the woful *end* of these dreadful *beginnings*.

Whilest he is thus summoned to appear at the great *Assizes* of *Gods* judgement, behold, a *Quarter-Sessions*, and *Goale*-delivery is held within himself: Where *Reason* sits as Judge, the *Devil* puts in a *bill* of indictment, as large as that Book of *Zachary*; wherein is alledged all thy *evil deeds* that ever thou hast *committed*, and all the *good deeds* that ever thou hast *omitted*, and all the *curses* and *judgments* that are due to every sin. Thine own *conscience* shall accuse thee, and thy *Memory* shall give bitter *evidence*, and *Death* stands at the *Bar* ready as a cruel *Executioner* to dispatch thee. If thou shalt thus condemn *thy selfe*, how shalt thou escape the just condemnation *of God*, who knowes all thy

Zech. 5. 2. Ezek. 2. 10.

Iob. 3. 20.

thy misdeeds better then thy self? Faine wouldst thou *put out of* thy minde, the *remembrance* of thy wicked deeds, that trouble thee: but they flow faster into thy *remembrance*, and they will not be *put away* but cry unto thee, *We are thy works, and we will follow thee*: And whilst thy soul is thus *within*, out of *peace* and *order*; thy children, wife, and friends, trouble thee as fast, to have thee put thy *goods in order*, some crying, some craving, some pitying, some chearing: all like *flesh flies*, helping to make thy *sorrowes* more *sorrowful*.

Luk. 12. 20. Now the *Divels*, who are come from *hell to fetch away thy soul*, begin to appeare to her, and wait, so soon as she comes forth to take her, and carry her away. *Stay* she would within, but that she *feels* the body begin *by dgrees to dye*: and ready like a *ruinous house* to fall upon *her head*. *Fearfull she is to come forth*, because of those *Hell-hounds* which wait for her coming. O, she that spent so many *dayes* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to *repent* and *reconcile her selfe* unto God. But it cannot be, because *her Body* which joyned with her in the *actions* of sin, is altogether now unfit to joyn with her in the *exercise of repentance*, and *repentance* must be of the *whole man*.

Now she seeth that all her *pleasures* are gone, as if they had never been: And that but onely *torments* remaine, which *never* shall

shall have end of *being*. Who can sufficiently *expresse* her *remorse* for her sins *past*, her *anguish for her present misery*, and her *terrour* for her torments to *come*.

In this extremity, she looks every where for help, and she findes her self every way *helpeless*. Thus in her *greatest misery* (desirous to hear the *least word* of comfort) she directs this or the like *speech* unto her *Eyes*: *O Eyes*, who in times past were so *quick-sighted*, can ye *spie* no *comfort*, nor any way how I might escape this dreadfull danger? But the *eye-strings* are *broken*, they cannot see the *candle* that burneth before him, nor discern whether it be day or night. Prosopopoeia.

The Soul (finding no comfort in the *Eyes*) speaks to the *Ears*: *O Ears*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*: can you heare any *news* or *tidings* of the least comfort for me? The *Ears* are either so *deaf*, that they cannot heare *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to heare his deerest friends to *speak*. And why should *those ears* hear any *tidings* of joy in *Death*, who could never abide to hear the *glad tidings* of the *Gospel* in this *life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*, *O Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy bigge and daring *words*? now (in my greatest

greateſt need) canſt thou *ſpeak* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *intreat* them with *faire ſpeeches*? Alas, the *Tongue* two dayes ago lay *ſpeechleſs*: it cannot in his *greateſt* extremity, either *call* for a *little drink*, or deſire a friend to *take away* with his finger the *flegme*, that is ready to *choak him*.

Finding here no hope of helpe, ſhe ſpeaks unto the *Feet*; Where are ye, *O feet*, which ſometime were ſo nimble in *running*, can you *carry* me no where out of this dangerous place? The *feet* are *ſtone-dead* already, if they be not *ſtirred*, they cannot *ſtir*.

Then ſhe directs her ſpeech unto her *hands*: *O hands*, who have been ſo often approved for man-hood, in *peace* and *war*, and wherewith I have ſo *often* defended my *ſelf*, and offended my *foes*; never had I more need then now. *Death* ookes me grim in my face, and kils me: *Helliſh fiends* w.it about my bed to *devoure* me: Help *now* or I periſh for *ever*. Alas, the *hands* are ſo *weak*, and do ſo *tremble*, that they cannot reach to the *mouth* a *ſpooneful* of ſupping to relieve languiſhing *nature*.

The *wretched* Soul ſeeing her ſelf thus *deſolate*, and altogether deſtitute of friends, help and comfort; and knowing that *within an hour* ſhe muſt be in *everlaſting paines*, retires her ſelf to the *heart* (which of all *members* is *primum vivens*, and *ultimum*

mum moriens) from whence ſhe makes this *doleful lamentation* with her ſelf.

The doleful lamentation of the Reprobate ſoul at point of death 2 Sam. 22. 5.

O miſerable *caitiff* that I am! *How do the ſorrowes of death compaſs me! How do the floods of Belial make me afraid!* Now have, *indeed*, the ſnares both of the *firſt* and *ſecond* death overtaken me at once. O how *ſudaenly* hath *Death* ſtolne upon me with inſenſible degrees! Like the *Sun* which the *Eye* perceives not to move, though it be moſt ſwift of *motion*. How doth *Death* wreak on me his *ſpite*, without *pity*! The God of *mercy* hath utterly forſaken me: and the *Divel* who knowes no *mercy*, waits for to take me. How often have I been warned of this *doleful day* by the faithful *Preachers of Gods Word*, and I made but a *jeſt* thereat? What profit have I now of all my *pride, fine houſe, and brave apparel?* What's become of the *ſweet* reliſh of all my *delicious fare*? All the *worldly goods* which I ſo carefully *gathered*, would I now give for a good *Conſcience*, which I ſo careleſly uegleсted. And what *joy* remaines now of all my former fleſhly *pleaſures*, wherein I placed my *chief delight*? Thoſe *fooliſh pleaſures* were but *deceitful dreams*, and now they are paſt like *vaniſhing ſhaddows*; but to think of thoſe *eternal paines*, which I muſt endure for thoſe ſhort *pleaſures*, *paines* me as *Hell* before I enter into *Hell*. Yet juſtly I *confeſs*, as I have *deſerved* I am *ſerved*, that being made after *Gods Image* a *reaſonable ſoul*, able to *Judge* of mine own eſtate and

and having *mercy* so often *offered*, and I *intreated* to receive it: I neglected *Gods grace*, and preferred the *pleasures of sin*, before the religious care of *pleasing God*: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now *all the pleasures* of *my life* being put together, countervaile not the least part of my *present paine*: My *joyes* were but *momentary*, and gone before I could scarce *injoy them*: my *miseries* are *eternal*, and never shall know end. O that I had spent the *hours* that I consumed in *carding*, *dicing*, *playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the communion*, in *weeping for my sins*, in *fasting*, *watching*, *praying*, *and in preparing my soul*, *that I* might have now departed in the *assured hope* of everlasting salvation? O that I were now to begin my life again, how would I contemn the *world*, and the *vanities* thereof! How religiously and *purely* would I lead my life! How would I frequent the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer me all the treasurës, pleasures, and promotions of this world, he should never intice me to *forget these terrors* of this last dreadful hour. But, O corrupt *carkasse*, and stinking *carrion*! How hath the Devil deluded us? and how have we *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable then the *beast* that perisheth in a ditch: For I must go to *answer*

swer before the *Judgement-Seat* of the righteous Judge of Heaven and of Earth; where I shall have none to speak for me: and *these wicked fiends* who are privy to all my evil deeds will *accuse* me, and I cannot excuse my self. *My own heart already condemns me*, I must needs therefore be *damned* before his *Judgement-Seat*: and from thence be carried by these *infernal fiends*, into that *horrible* prison of endlesse torments and *utter darknesse*: where I shall never more see light, that *first* most *excellent* thing that God made. I who gloried heretofore in being a *Libertine*, am now *incloſed* in the very *claws* of Satan: As the trembling *Partridge* is within the griping *talons* of the ravenous *Faulcon*. Where shall I lodge to night? And who shall be my companion? O *horrour* to think! O *grief* to consider! O *curſed be the day wherein I was born, and let not the day wherein my mother bare me, be blesſed. Curſed be the man that ſhewed my Father, ſaying, A child is born unto thee, and comforted him. Curſed be that man, becauſe he ſlew me not. O that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to endure thoſe helliſh ſorrows! and that my dayes ſhould thus end with eternal ſhame?* *Curſed* be the day that I was first united to so *lewd a body*: O that I had but *so much* favour, as that I might *never see* thee more! Our *parting* is bitter and doleful: but our *meeting* again, to

to receeive at that dreadful day, the *fulneſs* of our deſerved vengeance, will be far more *terrible* and *intolerable*. But what mean I thus (by *too late lamentation*) to ſeek to *prolong* time? My *laſt houre* is come: *I* hear the *heart ſtrings* break: This *filthy* Houſe of Clay fals on my head: here is neither *hope*, *help*, nor place of any longer abiding. And muſt I needs be gone? thou *filthy carcaſſe*, O *filthy carcaſſe*, with *fare ill*, *fare well*, I leave thee: And ſo all trembling ſhe cometh *forth*; and *forthwith* is ſeiſed upon by the *infernal fiends*, who carry her with a *violence*, *torrenti ſimilis*, to the bottomleſs Lake that burneth with fire and *brimſtone*: Where ſhe is kept a *priſoner* in *torments*, till the *general judgment* of *the great Day*.

Acts 2. 8, Iud 5 6. 1 Pet. 3. 19.

The loathſome *carkaſſe* is afterwards laid in the *grave*. In which action for the moſt part, *the dead bury the dead*, that is, They who are dead in ſin bury them who are dead for ſin. And thus the godleſs and unregenerate *Worldling*, who made *Earth* his *Paradiſe*, his *Belly* his *God*, his *Luſt* his *Law*: as in his *life* he ſowed *vanity*, ſo he is now *dead* and reapeth *miſery*. In his *proſperity* he neglected to *ſerve God*. In his *adverſity* God refuſeth to *ſave him*. And the *Devil*, whom he *long* ſerved, now at length payes him his wages. *Deteſtable* was his life, *damnable* his death. The *Devil* hath his *ſoule*; the *grave* hath his *carkaſſe*: in whice *pit* of corruption, *den* of death, and *dungeon* of ſorrow, let us leave the miſerable

Caitiffe

Caitiffe, rotting with his mouth full of Earth, his belly full of worms, and his carkass full of ſtench; expecting a fearful reſurrection, when it ſhall be re-united with the ſoule; that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the ſoul and body in death, which is but curſedneſs in part: now follows the fulneſs of curſedneſs, which is the miſery of the ſoul and body after death.

Meditations of the miſery of man after death, which is the fulneſs of curſedneſs.

THe fulneſs of curſedneſs (when it falls upon a creature, not able to bear the brunt thereof) preſſeth him down to that bottomleſs * deep of the endleſs * wrath of *Almighty God*: which is called the * *damnation of Hell.* This *fulneſs* of curſednſs is either *particular* or *general.*

* Luk. 8. 28. & 10. 23.
* 1 Theſſ. 1. 10.
* Mat. 23. 33.

Particular, is that which, in a leſs meaſure of fulneſs, lighteth upon the * ſoul *immediately* as ſoon as ſhe is ſeparated from the body. For, in the very *inſtant* of diſſolution, ſhe is in the ſight and perſence of God. For when ſhe ceaſeth to ſee with the Organ of *fleſhly eyes*, ſhe ſeeth after a ſpiritual manner, like *Stephen*, who ſaw the *Glory of God*, and *Jeſus ſtanding at his right hand:* or as a man, who being *born blind*, and *miraculouſly* reſtored to his ſight, ſhould ſee the Sun; which he never ſaw before. And thereby the Teſtimony of his own

* Luk. 16. 22 23. 1 Pet. 3. 19. Jude Verſe 6 7.

Act 7. 5.

Conſcience, Chriſt the righteous *Judge*, who knoweth all things, maketh her, by his *Omnipreſent power*, to underſtand the doom and Judgement that is due unto her ſins, and what muſt be her eternal ſtate. And in this manner ſtanding in the ſight of Heaven, not fit for her uncleanneſs to come into Heaven; ſhe is ſaid to ſtand before the Throne of God. And ſo forthwith ſhe is carried by the evil Angels, who came to fetch her with violence into Hell, where ſhe is kept as in a Priſon in *everlaſting pains and chains, under darkeneſs unto the Judgement of the great day*: But not in that *extremity* of torments which ſhe ſhall finally receive at the laſt day.

* Poſt quam anima de corpore eſt egreſſa, ſubito judicium Chriſti de ſalute cognoſcit. Aug. l. 1. de anim & ejus Orig. c. 4. p. ad Panast.

The general fulneſs of curſedneſs is in a * *greater* meaſure of *fulneſs* which ſhall be inflicted upon both the ſoul and body, when (by the mighty power of *Chriſt* the *ſupreme Judge* of Heaven and Earth) the one ſhall be brought out of Hell, & the other out of the *grave* as *priſoners*, to receive their dreadful doom, according to their evil deeds. How ſhall the Reprobate, by the roaring of the Sea, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrors of *heavenly ſignes* be driven at the worlds end, to their wits end! Oh, what a woful ſalutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible day!

* Anima damnata continuo invaditur a daemonibus, qui crudeliſſime eam rapientes ad infernum dedicantur. Cyril. Alex in Orat. de exit. anim.
Mat 5. 34. & 23. 31.
Luke 12. 30.
Luke 16. 12.
1 Pet. 3. 10.
Jude v. 7.
Luke 16. 14.
Luke 3. 31.

O Sink of ſin, O lump of Filthineſs, (will the Soul ſay unto her Body) how am I compelled to re-enter into thee, not as into

into an *Habitation* to rest, but as a *Prison* to be tormented together! How doest thou appear in my sight like *Jepthes* Daughter, to my greater torment! Would God thou hadst perpetually *rotted* in the grave, that I might never have seen thee again! How shall we be *confounded* together, to hear before *God*, *Angels*, and *men*, laid open all those *secret sins*, which we *committed* together! Have I lost *Heaven*, for the love of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a *fool* as to make *thee* my *God*? How mad was I for *momentary* joyes to incurre these torments of eternal paines! *Ye Rocks and Mountains, why skip ye so like Rammes*, Psalm 144.4. and *will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall be able to stand?* Apoc. 6.16 17. *Why trembleſt thou thus, O earth, at the presence of the Lord*, and wilt not open thy mouth, and swallow me up; as thou did'st *Korah*, that I be seen no more?

O damned furies! I would ye might without delay tear me in *pieces*, on cond tion that you would tear me unto *nothing*! But whileſt thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of thy grave, to some place near the Tribunal Seat of *Christ*; where being as a curſed Goat, sepa-

The damned souls Apostrophe to the body at their second meeting.

rated to ſtand beneath on Earth, as on *left hand* of the Judge: *Chriſt* ſhall rip up all the *benefits* he beſtowed on thee, and the *torments* he ſuffered for thee, and all the *good deeds* which thou haſt *ommited* and all the *ungrateful villanies* which thou didſt *commit* againſt *him*, and his holy *Lawes*.

Within thee thine own *conſcience* (more then a thouſand witneſſes) ſhall *accuſe thee*: the *Divels* who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee; and one the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noyſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world *burning* in flaming fire. *Above thee*, an ireſull *Judge* of deſerving vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fire and ſulphureous mouth of the *bottomleſſe pit*, gaping to receive thee. In this woful Eſtate, to hide thy ſelfe, will be *impoſſible* (for on that condition, thou wouldſt wiſh that the greateſt Rock might fall upon thee, to *appear* will be *intolerable*, and yet thou muſt ſtand forth; to *receive* with other Reprobates this thy *ſentence*; *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his angels.*

Anſel. 1. Med. tat.

Apoc. 6: 16, 17.

Bonavent. poſtil. Dom. 3. poſt Pent Serm. 2.

Depart from me] There is a *ſeparation* from all joy and happineſſe.

Ye

Ye curſed] there is a black and direful *excomunication.*

Into fire] There is cruelty of *pain.*

Everlaſting] There is the perpetuity of *puniſhment.*

Prepared for the Devil and his angels] Here are thy *infernal* tormenting, and tormented *companions.*

O terrible ſentence! from which the *condemned* cannot *eſcape*: which being pronounced, cannot poſſible be *withſtood*: againſt which a man cannot *except*, and from which a man can no where *appeal.* So that to the damned, nothing remains but *helliſh torments*, which knowes neither eaſe of pain, nor end of the *time.* From the *Judgement Seat* thou muſt be thruſt by *Angels* (together with all the damned *Devils* and *reprobates*) into the *bottomleſſe Lake of utter darkneſſe*, that perpetually burnes with *fire* and *brimſtone.* Whereunto, as thou ſhalt be thruſt, there ſhall be ſuch *weeping woes*, and *wailing*, that the *cry* of the company of *Corah, Dathan*, & *Abiram*, when the earth ſwallowed them up, was nothing comparable to this howling: nay, it will ſeem unto thee a *Hell*, before thou goeſt into *Hell*, but to hear it. Into this bottomleſſe *Lake* after that thou art once *plunged*, thou ſhalt ever be *falling* down, and never meet a *bottom*: & in it, thou ſhalt ever *lament*, and none ſhall *pity* thee: thou ſhalt alwayes *weep* for paine of the *fire*, and yet *gnaſh* thy teeth for the extremity of *cold*: thou ſhalt *weep* to think that thy miſeries are *paſt* Apo. 21. 8.

remedy: thou ſhalt *weep* to think that to repent is to no purpoſe: thou ſhalt weep to think how for the ſhadowes of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternal *paines*: thou ſhalt *weep* to ſee how that *weeping* it ſelf can *nothing* prevaile: yea, in *weeping*, thou ſhalt *weep more* tears, then there is *water* in the *ſea*; for the *water* of the *ſea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*. Bonavent.

There thy *laſcivious eyes* ſhall be afflicted with ſights of *gaſtly Spirits*: thy *curious eares* ſhall be affrighted with hideous noiſe of *howling Divels*, and the gnaſhing teeth of *damned Reprobates*: thy *dainty Noſe* ſhall be cloyed with noyſome ſtench of *Sulphur*: thy *delicate Taſte* ſhall be pained with intolerable *hunger*: thy *drunken Throat* ſhall be parched with unquenchable *thirſt*: thy *Minde* ſhall be tormented to think how for the love of *abortive pleaſures*, which periſhed ere they budded; thou ſo fooliſhly loſt *Heavens joyes*, and incurredſt *Helliſh paines*, which laſt beyond eternity. Thy *conſcience* ſhall ever *ſting* thee like an Adder, when thou thinkeſt how often *Chriſt* by his Preachers ofte ed thee *remiſſion of ſinnes*, and the *Kingdome of Heaven* freely unto thee, if thou wouldeſt but *believe* and *repent*; and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how near thou waſt many times to have *repented*, and yet didſt ſuffer the Devil and the World to keep thee ſtill in *impenitency*, and how the

the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary Riches, thou hast lost the eternal treasure, and changed Heavens felicity for Hells fury! where every part of thy body without intermission of paine, shall be continually tormented *alike*.

In these Hellish torments, thou shalt be for ever deprived of the Beatifical sight of God, wherein consists the Soveraigne good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lye in a perpetual Prison of utter darkenes: where shall be no order, but horror, no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no society, but of the Devil and his Angels, who being tormented themselves, shall have no other *ease*, but to wreak their fury in tormenting thee. Where shall be punishment, without pity, misery, without mercy; sorrow without succour; crying, without comfort; mischief without measure; torment, without ease; where the *Worm dyeth not, and the fire is never quenched*; where the wrath of God shall seaze upon the soul and body, as the flame of fire doth on the lumpe of Pitch or Brimstone. In which flame thou shalt ever be burning, & never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of

Mat. 9.

thy *paines*. So that after thou haſt endured them ſo many thouſand yeares, as there are *graſs* on the *earth* or *ſands* on the *Sea ſhore*, thou art no *nearer* to have an end of thy torments, then thou waſt the firſt day that thou waſt caſt into them: yea, ſo far are they from ending, that they are ever but beginning. But if after a *thouſand times* ſo many *thouſand yeers*, thy damned ſoul could but conceive a hope, that thoſe her torments ſhould have an end; this would be *ſome* comfort, to think that at length an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as *another* Hell, in the *middeſt* of Hell.

This thought ſhall force the damned to cry, οὐαὶ, οὐαὶ, as much as if they ſhould ſay, οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever*, *not ever* torment us thus. But their *conſcience* ſhall anſwer them as an *Eccho*, ἀεὶ, ἀεὶ, *ever*, *ever*. Hence ſhall ariſe their doleful οὐαὶ *woe* and *alas* for evermore.

This is *that ſcond death*, the *general perfect fulneſs of all curſedneſs* and miſery: which every damned Reprobate muſt *ſuffer*, ſo long as God and his *Saints* ſhall enjoy *bliſs* and *felicity* in heaven for evermore.

Thus far of the *miſery* of man in his ſtate of *corruption*, unleſs that he be renewed by Grace in Chriſt.

Now follows the *knowledge* of *Mans ſelf*, in reſpect of his ſtate of regeneration by *Chriſt*.

Meditations

Meditations of the state of a Christian reconciled to God in Christ.

NOw let us see, how *happy a godly* man is, in his state of *renovation*, being reconciled to God in *Christ*.

The godly man, whose corrupt nature is *renewed* by grace in *Christ* and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessednesse* during this life, is but *in part*, and that consists in seven things.

1. Because he is *conceived* of the *Spirit* in the womb of his Mother the *Church*: and is *borne not of blood, nor of the will of the flesh, nor of the will of man, but of God* who in *Christ* is his *Father*: So that the *Image of God* his *Father* is renewed in him every day more and more.

Joh. 3. 5. Gal. 4. 2 6. Joh. 1 2 3. Gal. 4. 6 7. 2 Cor. 9 8. Eph. 4. 2 3. 13. Col 3 10.

2. He hath, for the *merits* of *Christs sufferings*, all his sinners, *originall* and *actual* with the *guilt* and *punishment* belonging to them, freely and fully *forgiven* unto him. And all the *righteousnesse* of *Christ* as freely and fully *imputed* unto him: and so God is *reconciled* unto him: and *approveth* him as righteous in his sight and account.

Rom. 4. 8 25. Rom. 8. 1, 2. 1 Pet. 2 24. Rom. 5. 19. 2 Cor. 5. 19. Rom. 8 33 34.

3. He is *freed* from *Satans bondage*, and is made a *brother* of CHRIST, a *fellow heire* of his heavenly Kingdome: and a *spiritual King* and *Priest*, to offer up *spiritual sacrifices* to *God* by *Jesus Christ*.

Act. 16. 18. Eph 2. 2. joh. 10. 17. Rom 8 20. Rom. 8. 17. Apoc. 1. 6. 1 Pet. 2. 9. Mal. 3. 17.

4. God *spareth* him as a *man spareth his own Sonne, that serveth him.* And his *sparing* consists

In
1. Not taking notice of every fault, but *bearing* with his infirmities, Exodus, 34. Verse 6, 7. A loving *Father* will not cast his *childe* out of doores in his sicknesse.
2. Not making his *punishment* when he is *chastened*, as great as his deserts, Psalm 103. 10.
3. *Chastning* him *moderately* when he seeth that hee will not *by any other* means be reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.
4. *Graciously accepting* his endeavours notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his minde, before the worthinesse of his work, 2 Cor. 8. 12.
5. Turning the curses which he deserved, to crosses: and fatherly corrections; yea, all * things, all * calamities of this life * death it self: * yea, his *very sins* unto his good.

God gives him his *holy Spirit.*

1. * *Sanctifieth* him by *degrees* throughout: * so that he doth more and more *dye* to sin, and *live* to righteousnesse.
2. *Assures* him of his * *adoption*, and that

* Rom. 8. 28.
* Psal 89. 31 33. Psal. 119. 71. Heb. 12 10. 1 Cor. 12 7.
* 1 Cor. 3. 21. & 15. 54. 55. Heb. 2. 14. 15.
* Luk. 22. 31, 32. Psal. 51. 12. 14. Rom. 5. 20, 21.
* 1 Thes. 5. 23.
* Rom. 8. 5. 10.
* Rom. 8 16.

which
- that he is by *Grace* the child of *God*.
- 3. *Encourageth* him to come with * *boldneſs* and confidence into the preſence of GOD.
- 4. *Moveth* him without *fear* to ſay unto him, *Abba Father*.
- 5. *Powreth* into his heart the gift of *ſanctified Prayer*.
- 6. *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for *Chriſt* his *Mediators* ſake.
- 7. Fills him with
  1. *Peace* of conſcience.
  2. *Joy* in the Holy Ghoſt: in compariſon whereof all earthly joyes ſeem vile and vaine unto him.

* Heb. 4. 16. Eph. 3. 12. Gal. 4. 6. Rom. 8 15, 16, Zach. 12. 12. Rom. 8. 16, 17 Rom. 5. 1. & 15. 17. Rom. 5 3, & 14 27.

6. He hath a *recovery* of his * ſoveraignty over the *creatures*, which he loſt by *Adams* fall: and from thence *free* * *liberty* of uſing all things which *God* hath not * *reſtrained*, ſo that he may uſe them with a *good* * *conſcience*. For to all things in Heaven and Earth, he hath a ſure * *title* in this life: and he ſhall have the *Plenary* and peaceable * *poſſeſſion* of them in the life to come. Hence it is that all *Reprobates* are but uſurpers of all that they poſſeſs, and have no * *place* of their own, but *hell*

* Pſal. 8. 5 &c. Heb. 2. 7. 8. * 1 Cor. 5. 1. Rom. 14, 14. 1 Tim. 4. 2. &c. * 1 Cor. 9 19 2c. * 1 Co. 3 22, 23 Heb. 1. 2. * 1 Co. 3. 22.

* Mat. 25. 34. 1 Pet. 1. 4.

* Act. 1. 25.

7. He hath the aſſurance of Gods Fatherly care, and protection, day and night over him; which care conſiſts in three things.

1. In

Mat. 6. 33.
2 Cor. 12. 14.
Pſal. 23.
Pſal. 34. 9, 10.

1. In *providing* all things *neceſſary* for his ſoule and body concerning this life and that which is to come; ſo that he ſhall be ſure ever, either to have enough, or patience to be content with that he hath.

Heb. 1. 13.
Pſal. 34. 7.
Pſal. 9. 1.
Iſa. 1. 5.
Job 1. 10.
Pſal. 21. 15.
Gen. 7. 8.
Pſal. 34. 19.

2. In that God gives his Holy *Angels* as *Miniſters*, a charge to attend upon him alwayes for his good; yea, in danger, to pitch their Tents upon him for his ſafety, where ever he be: Yea, GODS protection ſhall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *ſhall hedge him from the power of the devil.*

3. In that *the eyes of the Lord are upon him, and his eares continually open, to ſee his ſtate*, and to hear his complaint; and in his *good time* to deliver him out of all his troubles.

Thus far of the bleſſed eſtate of the godly, and *Regenerate* man in this life. Now of his bleſſed eſtate in death.

2. *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen God ſends *death* as his *meſſenger*, for the *regenerate man*, he meets him half the way to heaven for

for his * converſation, and * affections is there before him. *Death* is neither ſtrange, nor fearful unto him. Not ſtrange, becauſe he * died daily: not fearful, becauſe whileſt he lived, he was dead; and his life was * *hid with Chriſt in God.* To die, unto him therefore, is nothing elſe in *effect*, but to * *reſt from his labour* in this world, to go * home to his* *Fathers houſe*, unto the* *City of the living God the heavenly Jeruſalem, to an innumerable company of Angels, to the general aſſembly and Church of the firſt born, to God the Iudge of all, and to the Spirits of juſt men made perfect, and to IESUS the Mediator of the new Teſtament.* Whileſt his body is ſick, his *Minde* is ſound: for, *God* * *maketh all his bed in his ſickeſs*, and ſtrengtheneth him with Faith and Patience upon his bed of ſorrow: And when he begins to enter into the way of all the world, he giveth (like * *Iacob, Moſes* and *Ioſhua*) to his children and friends, godly exhortations and counſels to ſerve the true *God*, to worſhip him truly all the daies of their life. His bleſſed ſoul breatheth nothing but bleſſings, & ſuch ſpeeches as ſavour a ſanctified ſpirit. As his outward man *decayeth*, ſo his inward man *increaſeth*, and Waxeth ſtronger. When the ſpeech of his tongue faultereth, the ſighs of his heart ſpeak louder unto *God*: when the ſight of the eyes faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpiritual light.* His ſoul feareth not, * but *is bold to go out of the Body*, and

* Phil. 2. 20.
* Col. 3. 3.
* Cor. 1. 31.
* Col. 3. 5.
* Apoc. 14.
* 2 Cor. 5. 6.
* Ioh. 1. 14.
*Heb. 12. 22. &c.
* Pſal. 41. 3.
* Gen. 49.
* 2 Cor. 5. 8.

and to dwell with her LORD. He ſigheth out with *Paul,* * *Cupio diſſolvi, I deſire to be diſſolved and to be with CHRIST.* And with *David, As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O GOD. My ſoul thirſteth for* GOD, *for the living GOD; when ſhall I come and appear before GOD.* He prayeth with the *Saints* * *How long O LORD which art holy and true? Come LORD JESUS, come quickly.* And when the appointed time of his diſſolution is come, * knowing that he goeth to his* *Father* and *Redeemer* in the peace of a good conſcience, and the aſſured perſwaſion of the forgiveneſs of all his ſins, in the blood of the *Lamb*; he ſings with bleſſed old *Simeon* his * *Nunc dimittis; Lord, now letteſt thou thy Servant depart in peace,* &c. And ſurrenders up his ſoul, as it were with his own hands, *into the hands of his heavenly Father,* ſaying with *David:* * *Into thy hands, O Father, I commend my ſoul, for thou haſt redeemed me, O Lord thou God of truth.* And ſaying with *Stephen, Lord Jeſus receive my ſpirit:* He no ſooner yeelds up his Sacred Ghoſt, but immediately the * *Holy Angels,* who attended upon him from his *Birth,* unto his *death,** carry and accompany his *ſoul* into Heaven, as they did the Soul of *Lazarus* into *Abrahams boſome,* * which is the Kingdom of Heaven, whither only *good Angels* and good works do accompany the Soul: the one to diliver their * *charge,* the other to receive their * reward.

The

* Philip. 23.
* Pſal. 42. 2.
* Apoc. 6. 10.
* Apo. 22. 10.
* Job 14. 5.
* Pſal. 31. 5.
* Luke 2. 23. Pſal. 37. 37. Iſa 57. 2.
* Pſal. 31. 9. Act. 7. 59.
* Mat. 18. 10. Act 12. 15, & 27 22.
* Luke 16. 22. * Mat. 8. 11. Luke 32. 18. Act. 25. 10, 11. Eph. 1. 10. Heb. 11. 9. 10, 16. & 12, 22. 23. Luk. 19 9, & 9, 31.
* Pſal. 91. 11. Heb. 1. 14.
* Apo 14. 13 & 12, 12.

The *Body* in convenient time, as the ſanctified * *Temple* of the HOLY GHOST, the * *Members* of CHRIST, nouriſhed by his *Body*, the * price of the *blood of the Sonne of* GOD, is by his *fellow-brethren* reverently laid to * ſleep in his *grave*, as in the *bed of Chriſt*: in an aſſured hope to * *awake in the Reſurrection of the Juſt*, at the laſt day to be partaker with the ſoul, of life and glory everlaſting. And in this reſpect not onely the *ſoules*, but the very *bodies* of the faithfull alſo are termed *bleſſed*.

* 1 Cor. 15.
* 1 Cor. 6. 15.
Mat. 26. 21.
* 1 Cor. 6. 20.
1 Pet. 1. 19.

* 1 Theſſ. 4. 14.
Act. 7. 6. & 8 2.
* Dan. 12. 2.
1 Joh. 5. 28. 29.
Luke 14. 14
1 Theſſ. 4. 16, 17.
Apo. 14. 13.

Thus farre of the *bleſſedneſs* of the ſoule and body of the regenerate man *in death*. Now let us ſee the *bleſſedneſs* of his ſoule and body *after death*.

3. *Meditations of the bleſſed eſtate of the regenerate man after death.*

THis ſtate hath three degrees.

1. From the Day of *Death*, to the *Reſurrection*.

2. From the *Reſurrection* to the pronouncing of the *Sentence*.

3. After the *Sentence*, which laſts *eternally*.

As ſoon as ever the *regenerate man* hath yielded up his Soul unto *Chriſt*, the holy *Angels* take her into their cuſtody, & *immediately* * carry her into heaven, and there preſent her * before Chriſt, where ſhe is *crowned* with a * *Crown of righteouſneſs* and *glory*, not which ſhe hath deſerved by her good *works*, but which God hath

* Luke 16. 10.
* Heb. 1. 24. & 22. 24.
1 Tim. 4 8.
Apoc. 2. 10.
1 Pet. 5.

hath promiſed of his free *goodneſſe* to all thoſe who of *love*, have in this life unfainedly *ſerved* him, and ſought his glory.

Oh, what joy will it be to thy *Soul*! which was wont to ſee but *miſery* and *ſinners*, now to behold the *face* of the *God of Glory*? Yea, to ſee *Chriſt* well comming thee, as ſoon as thou art preſented before *him* by the holy *Angels*, with an *Euge bone ſerve*! *well done, and welcome good and faithful ſervant*, &c. *enter into thy Maſters joy*. And what joy will this be, to behold *thouſand thouſands of Cherubims*, *Seraphims*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers*, All the *holy Patriarches*, *Prieſts*, *Prophets*, *Apoſtle*, *Martyrs*, *Profeſſors*, and all the *ſouls* of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children* and the reſt of *Gods Saints*, who departed before thee in the true *Faith* of Chriſt, ſtanding before Gods *Throne* in bliſs and glory? if the *Queen of Sheba*, beholding the *glory* and attendance given to *Solomon*, as it were, *raviſhed* therewith, brake out and ſaid; *Happy are thy men, happy are theſe thy ſervants; which ſtand ever before thee and hear thy wiſdome?* How ſhall thy *ſoul* be raviſhed to ſee her ſelfe by *grace* admitted to ſtand with this glorious Company? to behold the bleſſed Face of *Chriſt*, and to hear all the *treaſures* of his Divine *wiſdom*! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* welcomming thee into their Heavenly Society for as they all *rejoyced* at thy *converſion*! ſo will

Col. 1. 6.
Eph. 1. 2.

1 King. 10.

will they now be much *more joyfull* to behold thy *Coronation* : and to see thee receive thy *Crown*, which was laid up for thee againſt thy *comming*. For there the *Crown* of Martyrdome ſhall be put on the head of a *Martyr*, who for Chriſts Goſpels ſake indured torments : the *Crown of Virginity* on the head of a *Virgin*, which ſubdued *Concupiſcence*, the *Crown of Piety* and *Chaſtity* on the head of them, who ſincerely profeſſed Chriſt, and kept their wedlock bed undefiled: the Crown of good works on the good Almeſgivers head, who liberally relieved the poore, the *Crown of incorruptible glory* on the head of thoſe Paſtors, who by their preaching and good example, have converted ſouls from the corruption of ſin, to glorifie God in holineſe of life. Who can ſufficiently expreſs the rejoycing of this Heavenly company, to ſee thee thus *crowned* with glory, arrayed with the ſhining *robe* of righteousneſs, and to behold the *Palme* of *Victory* put into thy hand? Oh, what gratulation will there be, that thou haſt eſcaped all the miſeries of the world, the *ſnares* of the Devil, the pains of Hell, and obtained with them thy eternal *reſt* and happineſs? for there every one joyeth as much in anothers happineſs, as in his own, becauſe he ſhall ſee him as much loved of God, as himſelfe. Yea, they have as many diſtinct joyes, as they have compartners of their joy. And in this joyfull and bleſſed ſtate, the *Soul* reſteth with *Chriſt*

Luke. 15.

2 Tim. 4. 8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection: when as the number of her fellow-servants and Brethren be fulfilled, which the Lord termeth but a little season.

The second degree of mans blessedness after death, is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

* 2 Pet. 3. 10, 12, 13.
* 1 Cor. 15. 52. 1 Thess. 4. Job 5. 28. Ezek. 37.

1. The elementary Heavens, Earth, and all things therein, shall be * *dissolved*, and purified with fire.

Rom. 8. 11. Rom. 5. 17 1 Cor. 16 22. Phil. 3 10, 11. 1 Thess 4. 14. Mat. 19. 32.

2. At the * sound of the last Trumpet, or *voice of Christ*, the Archangel, the very same bodies, which the *Elect* had *before* (though turned to dust and earth) shall rise againe. And in the same *instant*, every mans soul shall re-enter into his own body by vertue of the Resurrection of Christ, their head: and be made alive, and rise out of their *graves*, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall the Elect finde it true at that day, that *not an haire of their head is perished.*

Dan. 4. 12. 1 Thess 4. 14. Par est potestas Dei ad instituendos & restituendos homines Athenagor. Isa. 65. 10.

3. They shall come forth out of their graves, like so many *Josephs* out of *Prison*: or *Daniels* out of the *Lions* Dens: or *Jonahs* out of the *Whales belly.*

4. All the bodies of the Elect being thus made alive, shall arise in that *perfection of nature*, whereunto they should have attained by their natural temperament, if no impediment had hindred: and in that vigor of age that a perfect man is at, about three

three and thirty years old, each in their *proper sex. Whereunto *Divines* think the *Apostle* alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse, lamenesse, crookednesse*) shall then be done away. *Jacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah* blear eyed, nor *Mephibosheth* be *lame*: for if *David* would not have the *blind* and *lame* to come into his *house*; much lesse will *Christ* have *blindnesse* and *lamenesse* to dwell in his heavenly habitation. *Christ* made all the *Blind* to see, the *Dumb* to speak, the *Deaf* to hear, the *Lame* to walk, &c. that came to him, to seek his *grace* on earth: much more will he heal all their *imperfections*, whom he will admit to his *glory in Heaven. Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *Old men*, but of a *perfect age* or *stature*; the ἀνάπλασις, or *new creation* from death, shall every way be *more perfect* then the πλάσις, or *first frame* of man, from which he fell into the state of the *dead*. Neither is it like, that *Infancy*, being *imperfection*, and *old* age *corruption*, can well stand with the state of a *perfect glorified* body.

Tertul de Resurrec. c. 6. Hie. E. 1. 27. & 6. Aug. l. 12. de Civ. Dei. c. 17. & omnes Theologi in 4. Sent. dist. 44

Eph. 4. 1. Ita communiter credent. Theologi in 4. Sent. dist. 41. Vide Aug. de Civit. Dei. l. 22. c. 15. & 16.

Psal. 103. 37.

Psal. 35. 6.

5. The *bodies* of the *Elect* being thus raised, shall have four most excellent and supernatural *qualities*: For,

1 They

1 Cor. 15. 43.

1. They shall be raised in *power* whereby they shall for ever be freed from all *wants*, and *weaknesses*, and *enabled* to continue without the use of *meat*, *drink*, *sleep*, and other former helps.

1 Cor. 15. 41. Isa. 65. 20. Aug. Enchir. 90 Mat. 13. 43. Dan 2. 13. Luke 9. 31. Zach. 9. 10.

2. In *corruption*, whereby they shall never be *subject* to any manner of *imperfection*, *blemish*, *sickness*, or *death*.

1 Thess. 4. 17.

3. In *Glory*, whereby their *bodies* shall *shine* as bright as the *Sunne in the firmament*, and which being made *transparent*, their soules shall *shine* through, farre more *glorious* then their bodies. Three *glimpses* of which *glory* was seen: First, in *Moses* face: Secondly, in the *Transfiguration*: Thirdly, in *Stephens* countenance. Three *instances* and *assurances* of the *glorification* of our bodies, at that *glorious* day. Then shall *David* lay aside his *Shepards weed*, and put on the *robe* of the Kings Sonne *Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt *flesh*,) shall be arrayed with the Kings *royall apparell*, and have the *Crown royall* set upon his head, that all the world may see *how it shall be done to him whom the King of Kings delighteth to honour*. If now the rising of *one Sun* makes

Exod. 34. 27. Matth 17. Act. 6. 15.

2 Sam. 18. 4.

Hest. 6. 4.

makes the morning ſo glorious; how glorious ſhall that *day* be, when innumerable *millions of millions of* bodies of *Saints* and *Angels* ſhall appear more glorious then the *brightneſs of* the *Sun*! the *body of Chriſt* in glory ſurpaſſing all.

Ubi volet ſpiritus, ibi erit & corpus. Aug. Mat. 24.28.

4. In *Agility*, whereby our bodies ſhall be able to *aſcend*, and *meet the Lord at his glorious comming in the aire*, as *Eagles flying unto their bleſſed carkaſſe*. To this agility of the Saints glorious bodies, the Prophet alludes, ſaying; *They ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary; they ſhall walk, and not faint.* And to this ſtate may that ſaying of *Wiſdom* be referred: *In the time of their viſion they ſhall ſhine, and run to and fro, as ſparks among the ſtubble.*

Iſa. 40. 31. Wiſd. 3.7 1 Cor. 15. 46. ſpiritualia poſt reſurrectionem erunt corpora non quia corpora eſſe deſinent, ſed quia ſpiritui vivificante ſubſtitent Aug. l. 13. de civit. Dei c. 22. Pſal. 8. 5.

And in reſpect of theſe four *qualities*, *Paul* calleth the raiſed bodies of the Elect, *Spiritual*; for, they ſhall be ſpiritual in *qualities*, but the ſame ſtill in ſubſtance.

And howſoever *ſinne* and *corruption* make a man in this ſtate of *mortality lower* then *Angels*; yet ſurely when God ſhall thus *crown him with glory and honour*, I cannot ſee, how man ſhall be any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* alſo in reſpect of his *Soule*; yea,

Phil. 3. 21. yea, more then this; they ſhall have alſo a ſpiritual body, *faſhioned like unto the glorious body* of the Lord *Jeſus Chriſt*; Heb. 2. 16. in whom mans *nature* is exalted by a *perſonal union*, into the *glory* of the *Godhead*, and individual ſociety of the Bleſſed *Trinity*: An honour which he never vouchſafed *Angels*. And in this reſpect man hath a prerogative above them. Nay, they Heb. 1. 14. Pſal. 91. 11. are but *ſpirits* appointed to be *Miniſters* unto the *Elect*: and as many of them, Jude v. 5. who at the firſt diſdained this office, and 2 Pet. 2. 4. would not keep their firſt ſtanding, were for their pride hurled into Hell. This leſſeneth not the *dignity of Angels*, but extols the greatneſſe of Gods *love* to *Mankind*.

But as for all the *Elect*, who at the ſecond and ſudden comming of Chriſt, ſhall * 2 Pet. 3. 10. 11, 12, be found *quick* and *living*: The * fire that ſhall burn up the corruption of the world, and the works therein, ſhall in a * Luke 17. 37. * *moment*, in the *twinkling of an eye*, over- * 1 Cor. 15. 51. take them as it * finds them, either *grinding* in the *mill* of proviſion, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe: and ſo (burning up their droſſe and corruption) of *mortal*, make them *immortal* bodies: and this *change* ſhall be unto them in ſtead of death.

The elect ſouls Apoſtrophe to the body, and her firſt meeting in the reſurrection. Cant. 2. 14. Then ſhall the *Soul* with joyfulneſſe greet her body ſaying: O well met again, my *dear ſiſter*. How *ſweet* is thy voice! how comely is thy countenance, having lyen hid ſo long in the clifts of the *rocks*, and in the ſecret

places

places of the *grave*! thou art indeed an habitation fit, not onely for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The Winter of our affliction is now past: the storme of our misery is blown over and gone. The Bodies of our Elect Brethren appeare more glorious then the Lilly flowers on the earth: the time of singing *Hallelujah* is come, and the voice of the trumpet is heard in the Land. Thou hast been my yoke-fellow in the Lords labors, and companion in persecutions & wrongs for Christ and his Gospels sake; now shall we enter together into our Masters joy. As thou hast born with me the Cross: so shalt thou now wear with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spent their whole time in Pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to joyn together in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the holy *Communion*, relieving the Poor, exercising (in all humility) the works of *Piety* to *God*, and walking conscionably in the duties of our calling, towards men. Thou shalt anon hear *no mention* of thy sins, for they are remitted and *covered*, but every *good work*, which thou hast done for the *Lords* sake, shall be rehearsed, and rewarded. Psal. 32. 2.

Cheere

Dan. 9 21, &c.

Luke 41. 28.

Cant. 2. 1, 3. Verſe 17.

Luk. 17. 31, 35, 36.

1 Theſſ 4 17.

1 Cor. 6. 1, 3.

2 Cor. 6. 2, 3.

Apoc. 22. 12.

Rom 26. 2. 2 Cor. 9. 6. John 14. 1.

Cheer up thy heart, for thy Judge is fleſh of thy fleſh, and bone of thy bone. Lift up thy head, behold, theſe glorious *Angels*, like ſo many *Gabriels* flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the clouds, to meet our Redeemer in the Aire. Lo, they are at hand: *Ariſe therefore my Dove, my Love, my faire one, and come away.* And ſo like *Roes*, or young *Harts*, they run with *Angels* towards *Chriſt*, over the trembling mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* and *glorified*, ſhall forthwith (by the *Miniſters of Gods holy Angels*) be gathered from *all* the *quarters* and parts of the *world*, and *caught up together in the clouds, to meet the Lord in the Aire*, and ſo ſhall come with him, as a part of his glorious train, *to judge the Reprobates and evill Angels*. The *twelve Apoſtles* ſhall ſit upon *twelve thrones* (next Chriſt) to judge the *twelve tribes* (who refuſed to hear the *Goſpel* preached by their Miniſtery) and all the Saints (in honour and order) ſhall ſtand next unto them, as Judges alſo, to judge the evill angels and earthly minded men. And as every of them received *grace*, in this life to be more zealous of his *glory*, and more faithful in his ſervice, then others: ſo ſhall their *glory* and reward be greater then others in that day.

The place whither they ſhall be gathered unto *Chriſt*, and where *Chriſt* ſhall ſit in judgment, ſhall be in the *Aire*, over the *vally*

valley of Jehoſaphat, by Mount *Olivet* neer unto *Jeruſalem*, Eaſtward from the Temple, as it is probable for four reaſons.

1 Theſ. 4. 17.

1. Becauſe the holy *Scripture* ſeemes to intimate ſo much in plain words, *I will gather all Nations into the valley of Jehoſaphat, and plead with them there. Cauſe thy mighty one to come down, O Lord: let the Heathen be wakened, and come up to the valley of Jehoſaphat; for there will I ſit to judge all the Heathen round about. Jehoſaphat* ſignifieth *the Lord will judge.* And this valley was ſo called, from the great victory which the Lord gave * *Jehoſaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir.* Which victory was a Type of the *final victory*, which *Chriſt*, the ſupream *Judge* ſhall give his *elect* over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5 *Pſal.* 51. 1, 2, &c. all agreeing, that the place ſhall be *thereabouts.*

Joel 3. 1. 2, &c. verſe 11, 12. 2 Chron. 20. 29.

* Neer this valley was Mount Moriah, where Abraham ſacrifiſed Iſaac Gen. 22. Jacob ſaw Angels aſcending and deſcending on a ladder, Gen. 28. the Angel put up his Sword, and fire from heaven burnt up the ſacrifice in Araunahs floor. 2 Sam. 24. Solomon built the Temple. 2 Chron. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion, and entred into his glory, Barth. in Gen. 28.

2. Becauſe that as *Chriſt* was *thereabouts* Crucified, and put to open ſhame; ſo *over* that place his glorious Throne ſhould be erected in the *Aire*, when he ſhall appear in *Judgement*, to manifeſt his *Majeſty* and *glory.* For it is meet that *Chriſt* ſhould in *that* place judge the World with righteous judgement, where he himſelfe was *unjuſtly* judged and condemned.

3. Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the elect from the four winds, from one end of Heaven to the*

other; It is most probable, that the *place whither* they shall be gathered to, shall be neer *Jerusalem*, and the *Valley of Jehoshaphat*: which* *Cosmographers* describe to be in the middest of the superficies of the earth, if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

* The Sea beyond Jordan towards Tyrus, cutteth the middest of the world. And Ezech. saith of Jerusalem In medio gentium posui eam. That from Sion, as from a center, the Law should be published to all Nations, and there all nations shall be judged according to the Law. Rom. 2. 12. Acts 1. 11. Rich. de vilta nova. Thom. in 1. Sent. Dist. 47. 18. Matth. 15. 31. Jude 14. Apoc. 20. 11, 12.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehoshaphat*, so shall he in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is *set* in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many *Suns* in glory, sitting about him: and the body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate, and remaining *beneath* upon the earth, (for the right hand signifieth a *blessed*, the *left* hand a *cursed* estate) *Christ will first* pronounce the sentence of *absolution*, and bliss upon the *Elect*; First, because he will thereby *increase* the *grief* of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgement*. And thus from his *Throne* of *Majesty* in the *Aire*, he shall (in the sight and hearing of all the world) pronounce unto his *elect*, *Come ye blessed of my Father, inherit the King-*

Mat. 19. 28. Hilar. in Cant. 32. Anselm. in Mat. 2 25. Psal. 145. 9. Isa. 28 21.

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed *union* with *Christ*, and by *him*, with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowments with all *grace* and *happinesse*.

Of my Father] Here is the *Author*, from whom, by *Christ* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* in possession.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of world] O the *free*, eternal, unchangeable *Election of* God!

How much are those soules bound to love God, who of his meer *good will* and pleasure, chose and loved them, before they *had done either good or evil*.

For, I was hungry; &c.] O the *Goodnesse of Christ*, who takes notice of all the *good works* of his children, to *reward* them! How great is his love to poore Christians, who takes every work of mercy done to *them* for his sake, as if it had been done to himself! *Come ye to me*, in *whom* ye have *believed, before ye saw me*: and whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*; *Come now*, from *labour*, to *rest*; from *disgrace*, to *glory*: from the jawes of *Death*, to the *joyes* of eternal *Life*.

Ad poenas tardus Deus est, ad praemia velox. Aug. 25. 34.

Rom. 9 3.

Joh. 20. 29. 1 Pet. 1. 8.

Mat. 5 11.

For my ſake ye have been *railed* upon, *reviled*, and *curſed*. But *now* it ſhall appear to all thoſe curſed *Eſaus*, that you are the true *Jacobs*, that ſhall receive your *heavenly Fathers bleſſing*: and bleſſed ſhall you be. Your *Fathers*, *Mothers*, and *neareſt kinred* forſook, and caſt you off, for my *Truths ſake* which you maintained: but now *my Father* will be unto you a *Father*, and you ſhall be his *Sons* and *Daughters* for ever. You were caſt out of your *lands* and *livings*, and *forſook all for my ſake and the Goſpels*. But that it may appear that you have not *loſt* your *gain*, but *gained* by your *loſſe*: inſtead of an *earthly inheritance* and poſſeſſions, you ſhall poſſeſſe with me the inheritance of my *heavenly Kingdom*: where you ſhall be for love, *Sonnes*; for birth-right, *Heirs*; for dignity, *Kings*; for holineſſe *Prieſts*; and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father* prepared and kept it for you, ever ſince the *firſt foundation of the world was laid*.

Pſal. 27. 10. Mat. 19. 29.

Joh. 20. 17. 2 Cor. 6. 18.

Immediately after this ſentence of *abſolution* and *benediction*, every one receiveth his *Crown*, which *Chriſt* the *Righteous Judge* puts upon their heads, as the *reward* which he hath promiſed of his *grace* and *mercy*, unto the *Faith* and *good works* of all them *that loved that his appearing*. Then every one taking his *Crowne* from his *Head*, ſhall lay it down (as it were) at the *feet of Chriſt*; And proſtrating themſelves, ſhall with one *heart* and *voyce*, in an Heavenly ſort and conſort, ſay: *Praiſe, and*

2 Tim 4. 8. 1 Pet. 5 4. Apoc 4. 5.

Apoc. 4. 10.

and Honour, and Glory, and Power, and Thanks be unto thee; O bleſſed Lambe, who ſitteſt upon the Throne, waſt killed, and haſt redeemed us to God by thy bloud, out of every kinred and Tongue, and People and Nation, and haſt made us unto our God, Kings and Prieſts, to reign with thee in thy Kingdome for evermore, Amen.

Then ſhall they ſit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and evil *Angels*: by *approving*, and *giving teſtimony* to the righteous ſentence and judgement of *Chriſt* the *ſupreme Judge*. 1 Cor. 6. 1, 2, &c. Mat. 13. 13.

After the pronouncing of the *Reprobates* ſentence of condemnation, *Chriſt* will perform two ſolemn *Actions*.

1. *The preſenting of all the Elect* unto his *Father*, *Behold, O righteous Father, thoſe are they whom thou gaveſt me. I have kept them, and none of them is loſt. I gave them thy word, and they beleeved it, and the world hated them, becauſe they were not of the world, even as I was not of the world. And now Father, I will that thoſe whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved me.* Joh. 17. 12, 14, 23, 24. Joh. 12. 16.

2. Chriſt ſhall deliver up the Kingdome to God, even the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as he is *King*, *Prieſt*, *Prophet*, and 1 Cor. 15. 24.

supreme Head of the *Church*, he suppreſſed his *enemies*, and ruled his *faithful people* by his *Spirit*, *Word* and *Sacraments*. So that this *Kingdome of grace* over his Church in this world *ceaſing*; he ſhall rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghoſt*, in his *Kingdome of glory* for evermore. Not that the dignity of his *Manhood* ſhall be any thing *diminiſhed*: but that the glory of his *Godhead* ſhall be more manifeſted, ſo that as he is God, he ſhall from thenceforth in *all fulneſſe*, without all external means, rule *all in all*.

From this *Tribunal Seat*, *Chriſt* ſhall ariſe, and with all his glorious Company of *Elect Angels* and *Saints*, he ſhall go up *triumphantly* in order and array, unto the *heaven* of Heavens, with ſuch an heavenly noiſe and Muſick, that now may that ſong of *David* be truly verified: *God is gone up with a triumph, the Lord with the ſound of the trumpets. Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: for God is King of all the Earth, he is greatly to be exalted.* And that Marriage ſong of *John*; *Let us be glad and reioyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her ſelf ready. Allelujah; for the Lord God omnipotent reigneth.*

Pſal. 47. 5 2. Ver. 7. Ver. 8.

The third and laſt degree of the bleſſed eſtate of a *Regenerated* Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end.

Medita-

Meditations of the blessed estate of the Regenerate man *in Heaven, after he hath received his sentence of* Absolution, *before the tribunal Seat of Christ, at the last day of Iudgement.*

HEre my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent bliss, and *eternal weight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shalbe received with Christ as joynt-heirs, into that everlasting Kingdome of joy. 2 Cor. 4. 17. Rom. 8 8. Rom. 8. 17.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects:

1 Of the *Place.*

2 Of the *Object.*

3 Of the *Prerogatives* of the Elect there.

4 Of the *Effects* of those Prerogatives.

1 *Of the place.*

THe place is the * *heaven of heavens*, or the * *third heaven* called *Paradise*: whither *Christ* (in his humane nature) ascended *farre above all visible heavens. The Bridegroomes Chamber*, which by the firmament, as by an azured curtain spangled * 1 King. 8. * 2 Cor. 12. 24. Psal. 19. 5. Mat. 25. 10.

with glittering *ſtars*, and glorious *Planets*, is hid, that we cannot behold it with theſe corruptible eyes of Fleſh; The *Holy Ghoſt* (framing himſelf to our weakneſs) deſcribes the glory of that place, (which no man can eſtimate) by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Jeruſalem*, Where *only God and his people (who are ſaved and written in the Lambs Book)* do inhabite: *all built of pure gold, like unto clear glaſs or Chryſtal: the wals of Jaſper-ſtone, the foundations of the wals, with twelve manner of precious ſtones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the World: and at each gate an Angel*, (as ſo many Porters) *that no unclean thing ſhould enter into it. It is four-ſquare, therefore perfect, the length, the breadth, and height of it are equal*, 12000 *furlongs every way: therefore glorious and ſpacious: Through the midſt of her ſtreets ever runneth the pure River of the water of Life, as clear as Chriſtal: therefore wholeſome. And of either ſide the River is the Tree of Life, ever growing: which beareth twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations: therefore healthy.* There is therefore no place ſo glorious by creation, ſo beautiful with delectation; ſo rich in poſſeſſion, ſo comfortable for habitati-

Ioh. 21. 2. &c.
Ver. 24. &c. 27.
Ver. 18.
Ver. 11.
Ver. 19. 20.
Ver. 21.
Ver. 15, 13.
Ver. 27.
Ver. 16.
Apoc. 11, 1, 2.

habitation. For there the King is Christ: the Law is love: the honour verity: the peace, felicity: the life, eternity. There is light without darkneſs: mirth without ſadneſs, health without ſickneſs, wealth without want: credit without diſgrace, beauty without blemiſh; eaſe without labour, riches without ruſt, bleſſedneſs without miſery, and conſolation that never knows end. How truly may we cry out (with *David*) of this City, Glorious things are ſpoken of thee, *O thou City of God*, and yet all theſe things are ſpoken but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory, ſo far, as that no tongue is able to expreſs, nor heart of man to conceive the glory thereof, as witneſſeth S. *Paul*, who was in it, and ſaw it. O let us not then dote ſo much upon theſe *wooden cottages* and houſes of *moulding* clay, which are but tents of ungodlineſs and habitations of ſinners: but let us looke rather, and long for this *Heavenly City. Whoſe builder and maker is God, which he (who is not aſhamed to be called our God) hath prepared for us.*

Pſal. 87. 3.

2 Cor. 12. 4.

1 Cor. 2. 9.

Heb. 11. 10.
Heb. 13. 6.

2. *Of the Object.*

THe bliſſefull and glorious object of all *intellectual* and *reaſonable* creatures in Heaven is the *Godhead, in Trinity of Perſons:* without which, there is neither *joy*, nor *felicity*: but the very *fulneſs of joy* conſiſteth in *injoying* the ſame.

This *object* we shall injoy two wayes.

1. By a *Beatifical vision* of *God.*

2. By possessing an *immediate communion* with this divine nature.

The * *beatifical vision* of God is that only, that can content the infinite minde of man. * For every thing tendeth to his center, God is the center of the soul: therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might *see the face of God.* Therefore the whole Church prayeth so earnestly: *God be merciful unto us, and cause his face to shine upon us.* When *Paul* once had seene this *blessed sight*, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung*: and all his life after was but *sighing* out *cupio dissolvi*; *I desire to be dissolved, and to be with Christ.* And Christ prayed for all his Elect in his last prayer: that they might obtain *this blessed vision*; *Father, I will that they which thou hast given me be* (where?) *even where I am*: (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine when he had been with God but forty dayes, and seene but his *back parts*: How shall we shine, when we shall see him face to face for ever? and *know him as we are known and as he is?* Then shall the soul no longer be termed *Marah bitternes*, but *Naomi beautifulnesse*: for the Lord shall turn her *short bitternesse*,

* Visio Dei beatifica tota est summum bonum nostrum Aug. l. de Trin. c. 13.

Fecisti nos domine ad te: & inquietum est cor nostrum donec quiescat in te. Aug. Conf. l. 1. &c.

Exod. 3. 13. Psal. 67. 1. & 80 1. Psal. 3 8 11. Psal. 1 25.

Joh. 17. 24.

Exod. 34. 9. Exod. 33. 31.

1 Cor. 13. 12.

1 Cor. 3. 8. 1 Joh. 3.

bitterneſs, to *eternal* beauty and bleſſedneſs, *Ruth* 1. 20.

The ſecond meanes to enjoy this object is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, firſt by being (as members of Chriſt) united to his *man hood*, and by the *manhood* (perſonally united to the Word) we are united to *him*, as he is God: and (by his God-head) to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a *juſt judge*) to puniſh them; but (for lack of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they ſaw Chriſt) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the moſt high God?* but (by vertue of this Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt* (as *Ruth* unto *Boaz*:) *Spread, O Chriſt, the wing of the garment of thy mercy over thine handmaid: for thou art my kinsman.* This *communion* God promiſed *Abraham*, when he gave himſelfe for his great reward; And *Chriſt* prayeth for his whole *Church* to obtain it. This Communion Saint *Paul* expreſſeth in one word, ſaying: *That God ſhall be all in all unto us.* Indeed God is now all in all unto us; but by meanes and in a ſmal meaſure. But in heaven, *God* himſelf immediately (in fulneſs of meaſure, without all meanes) will be unto us *all the good things*, that our ſoules & bodies can wiſh or deſire. *He himſelf*

Mat. 8. 25.

Ruth. 3. 29.

John 17. 20, 21.

1 Cor. 15. 28.

selfe will be *salvation and joy to our soules: life and health to our bodies heauty to our eyes, musick to our eares : honey to our mouthes : perfume to our nostrils ; meat to our bellies : light to our understanding, contentment to our wils, and delight* to our *hearts* : and what can be lacking, where God himself will be the *soul of our soules?* Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowls, trees, hearbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And *in him* we shall enjoy them in a farre *more perfect* and blessed manner. *He himself* will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be *no need of the Sunne, nor of the Moone, to shine in that City : for the glory of God doth light it.* No more will there be any need, or use of any *creature*, when we shall enjoy the *Creator* himself.

Anima animaterit Deus & tamen non potest, summus rerum conditor in se non habere quae rebus a se conditis dedit quemadmodum sol antris. Hugo. l. 4 de anima c. 15.

Apoc. 2. 23.

When therefore we behold any thing that is excellent in any Creatures, let us say to our selves, how much more excellent is hee, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger then themselves; *out-runne* the Sun and Moon in discourse, prescribing many years before, in what courses they shall be *eclipsed*, let us say to our selves, how admirable is the wisdom of God, who made men so wise! when

Senecae de beneficiis, l. 2 c. 9.

when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*; let us say to our selves, how *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately *sweet* let us say to our selves, O how *sweet*, is that God, from whom all these creatures have received their *sweetnesse*! When wee behold the admirable colours which are in *Flowers*, and *Birds*, and the lovely beauty of *Women:* let us say, how fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Bochim*, or valley of teares, what are those pleasures which hee hath prepared for us, when wee shall enter into the *Palace* of our *Masters joy*? How shall our souls be there ravished with the love of so *lovely* a *God*? So glorious is the *object* of heavenly *Saints*: So amiable is the sight of our gracious *Saviour*. Judg. 2. 5.

3. *Of the Perrogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent *prerogatives*.

1. They shall have the *Kingdom of heaven* for their inheritance: and they shall be free Denizens of the *heavenly Jerusalem* St. *Paul* (by being a free Citizen of *Rome* escaped Mat. 25. 1 Pet. 1. 4. Eph. 2. 19. Heb. 11. 22. Act. 22. 26.

escaped whipping; but they, who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedome was bought for us, not with a great sum of money, but with the *precious* blood of the Son of God.

Act. 22 28. 1 Pet. 1. 18.

2. They shall be all *Kings* and *Priests*, *spiritual* Kings to Reigne with CHRIST, and to triumph over Satan, the world, and Reprobates: and *spiritual* Priests to offer unto God the spiritual Sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to *poor Parents*, that have many Children! If they breed them up in the fear of God, to be true Christians: then are they Parents to so many *Kings* and *Priests*.

Apo 5. 10. 1 Per 2. 9. Rom. 16. 20. 1 Pet. 2. 5. Heb. 15. 15.

3. Their bodies shall *shine* as the brightness of the *Sun* in the firmament like the glorious Body of Christ, which shined *brighter* then the Sun at Noon, when it appeared to Saint *Paul*. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise *a glorious body*, yea, *a spiritual body*; not in *substance*, but in *quality* preserved by *spiritual meanes*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* then a carion) should thus arise in

Mat. 13 43. Phil. 3. 21. Acts 12 5. Luk. 2. 31. Mat. 9 3. 1 Cor. 15. 43. verse 44. 1 Thess. 4. 13.

glory,

glory, like unto the body of the *Son of God*?

4. Laſtly, they (together with all the holy angels) *there* keep (without any labour to diſtract them) a *perpetual Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity* for the *creating*, *redeeming*, and *ſanctifying* of the Church: And for his power, wiſdom, juſtice, mercy, and goodneſſe in the *government* of Heaven and Earth. When thou heareſt a ſweet conſort of *Muſick*; meditate how happy thou ſhalt be, when (with the Quire of Heavenly *Angels and Saints*) thou ſhalt ſing a part in that ſpiritual *Hallelujah*, in that *eternal bleſſed* Sabbath; where there ſhall be ſuch *variety* of pleaſures, and *ſatiety* of joyes, as neither know *tediouſneſſe* in doing, nor *end* in delighting

4 *Of the effects of theſe prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in heaven, five notable effects.

1. THey ſhall *know* God, with a perfect *knowledge* ſo farre as Creatures can poſſibly comprehend the *Creatour*. For there we ſhall ſee, the *Word* the *Creatour*: and in the *Word*, all *creatures* that by the *Word* were *created*: ſo that we ſhall not need to learn (of the things which were *made*,) the knowledge of *him* by whom *all* things were *made*. The *excel-*

1 Cor. 13. 10. Aug. ſolil. q. cap. 36. Nihil notum in terra, nihil ignotum in cœlo.

excellenteſt creatures in this life are but as a *darke vaile*, drawn betwixt God and us: but when this vaile ſhall be drawn aſide, then ſhall we ſee God *face to face*, and *know him as we are known.*

1 Cor. 13 12. 2 Cor. 3. 16. Res verae ſunt in mundo inviſibili: in mundo viſibili umbra rerum, Herm.

We ſhall know the power of the *Father*, the wiſdom of the *Son*, the *Grace* of the *Holy Ghoſt*, and the indiviſible nature of the bleſſed *Trinity*. And in him we ſhall know, not only all *our friends* (who died in the faith of Chriſt) but alſo all the faithfull that *ever were*, or ſhall be. For,

Luk. 13.28. 1. Chriſt tells the Jews, that they ſhall ſee *Abraham, Iſaack, and Jacob, and all the Prophets, in the Kingdome of God*: therefore we ſhall know them.

Gen. 2. 25. 2. *Adam* in his innocency knew *Eve* to be *bone* of his *bone*, and fleſh of his fleſh, as ſoone as he awaked; Much more then ſhall we know our kindred; when ye ſhall awake *perfected* and *glorified* in the reſurrection.

Mat. 27. 13. 3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City.*

Mat. 17. 4. 4. *Peter*, *James*, and *John* knew *Moſes* and *Elias* in the tranſfiguration: how much more ſhall we know one another, when we ſhall be all glorified?

Luk. 16. 28. 5. *Dives* knew *Lazarus* in *Abrahams boſome*: much more ſhall the Elect know one another in heaven.

Mat. 19. 28. 6. Chriſt ſaith, that the twelve *Apoſtles* ſhall ſit upon twelve *Thrones* to *Judge* (at that day) the twelve *Tribes*: therefore they ſhall

shall be known, and consequently the rest of the Saints. 1 Cor. 6. 2.

7. Saint *Paul* saith, that at that day *we shall know as we are known of God*; and *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, she saw her husband with external eyes, so in the life to come she should know his heart, and what were all his thoughts and imaginations. Then husbands and Wives, look to your actions and thoughts, *For all shall be made manifest one day.* See 1 *Cor.* 4. 5. 1 Cor. 13. 12. Aug. ad Itali am viduam Ep. 6.

8. The faithful in the Old Testament are said to be gathered to their *Fathers*? therefore the knowledge of our friends remaines. Gen 25. 35. 2 K. g. 22.

9. *Love never falleth away*: therefore knowledge, the ground thereof, remaines in another life. 1 Cor. 13. 3.

10. Because the last day shall be *a declaration of the just judgements of God*, when he shall reward every man according to his works; and if every mans workes be brought to light, much more the *worker*. And if wicked men shall account for every *idle word* much more shall the idle speakers themselves be known. And if the persons be not known, in vaine are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the work that he hath done in his body* &c. See *Wisdome* Chapter. 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery* and Rom. 2 5. Apoc. 22. 12. Eccl. 12. 16. Rom. 2. 12. Mat. 12. 36. 2 Cor. 5. 10.

1 Cor. 15 24,28. and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as he is *God* equal with the Father, and the *Holy Ghost*

1 Cor. 13. 11. The greatest *knowledge* that men can attaine unto in *this life*, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a *childe* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge* let them long to be students of this *University*. For all the light by which we know any thing in this world, is nothing but the very *shadow of God*. but when we shall know God in heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: yea, so much knowledge as a creature can possibly conceive & comprehend of the *Creatour*, and his works. But whilest we are in this life, we may say with *Iob*, *How little a portion hear we of him?* And assure our selves with *Syracides*, that, *There are greater things then these be, and that we have seen but a few of Gods works.*

Lumen est umbra Dei & Deus est lumen luminis, Plato. Poli 6

Iob 26 14. Eccl. 42. 32.

2. They shall love God with a *perfect* and *absolute love*, as possibly a creature can do. The manner of loving God, is to love him for himself: the *measure* is to love him *without measure*; For in this life (*knowing God but in part*) we *love* him but *in part*: but when the Elect in Heaven shall *fully* know God, then they will *perfectly* love

love God. And for the infinite cauſes of love (which they ſhall know to be in him) they ſhall be infinitely raviſhed with the love of him.

3. They ſhall be *filled* with all manner of *divine pleaſures. At thy right hand* (ſaith *David*) *there are pleaſures for evermore*; *Yea, they ſhall drink* (ſaith he) *out of the Rivers of pleaſures.* For aſſoon as the ſoule is admitted into the *actual fruition* of the *beautiful* Eſſence of God: ſhe hath all the goodnes, beauty, glory, and perfection of all Creatures (in all the Wold) *united together*, and at *once* preſented unto her in the ſight of God. If any be in *love*, there they ſhall enjoy that which is *more amiable*: If any delight in *fairneſſe*, the faireſt beauty is but a *duſty ſhadow* to that: hee that delights in pleaſures ſhall there finde infinite *varieties*, without either interruption of *grief*, or diſtraction of *pain*: He that loveth *honour*, ſhall there enjoy it, without the diſgrace of *cankred envy*: he that loveth *treaſure* ſhall there poſſeſſe it, & never be *beguiled* of it. There they ſhall have *knowledge* void of all *ignorance*; *health* that no *ſicknes* ſhall *impaire*: and *life*, that no death can *determine* In a word, look how farre this *wide world* ſurpaſſeth; for *light, pleaſures, and comforts*, the dark and narrow *womb*, wherein thou waſt conceived a *child*: ſo much doth the *world to come* exceed in *joyes, ſolace*, and *conſolation*, this *preſent* world. How *happy* then ſhall we be, when this life is *changed*, and we thither *tranſlated*? Pſal. 16. 11. Pſal. 36. 8.

4. They

4. They shall be repleniſhed with an *unſpeakable* joy, *In thy preſence* (ſaith *David*) *is the fulneſſe of joy.* And this joy ſhall ariſe chiefly from the *viſion of* God, and *partly* from the ſight of all the holy *Angels*, and bleſſed *ſouls* of juſt and perfect men, who are in bliſſe and glory with him.

Pſal. 16. 1.

But eſpecially from the bliſſeful ſight of Jeſus, the *Mediator* of the *New Teſtament*, our *Emmanuel*, God made man. His ſight will be the chief cauſe of our bliſſe and joy. If the *Iſraelites* in *Jeruſalem ſo ſhouted for joy that the earth rang againe*, to *ſee* Solomon *crown'd*, how ſhall the Elect rejoyce in Heaven, to ſee Chriſt (the true *Solomon*) adorned with glory? If *John Baptiſt* at his preſence *did leap in his mothers wombe for joy*, how ſhall we exult for joy, when he will be not only *with us*, but *in* us in Heaven? If the *Wiſe men* rejoyced ſo greatly to finde him a *Babe lying in a manger:* how great ſhall the joy of the *Elect* be, to ſee him ſit, (as a King) in his *celeſtial throne?* If *Simeon* was glad to ſee him an *Infant*, in the *Temple*, preſented by the hands of the *Prieſts*; how great ſhall our joy be, to ſee him a *King*, ruling all things at the *right hand* of his *Father?* If *Joſeph* and *Mary* were ſo joyful to finde him in the *middeſt* of the *Doctors*, in the *Temple*, how glad ſhall our ſoules be, to ſee him ſitting as *Lord* among *Angels* in Heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith) *the eye hath not ſeene, the ear hath not heard, nor the*

Heb. 12. 24.

1 Reg. 1. 40.

Luk. 1. 44. Joh. 17. 22.

Mat. 2 10.

Luk. 2. 18.

Luk. 2. 40. Facilius dicere poſſumus quid ibi non ſit, quam quid ibi ſit. Aug. de ſym. lib. 7.

1 Cor. 2. 5. Mat. 25. 21.

the

the heart of man cannot conceive: which because it cannot enter into *us*, we shall enter into *it*.

5. Lastly, they shall enjoy this blisseful and glorious estate *for evermore*. Therefore it is termed *everlasting* life: and Christ saith, *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *Ahasuerus* feast lasted an hundred and eighty dayes; but he, and it, and all his joyes are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to angels, to be *satisfied* with all delights and joyes, (but for a time) were much: but to enjoy them *for ever* without intermission of end, who can *hear* it, and not *admire* it, who can *muse* at it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joyes) counted all the *riches* and *pleasures* of this life to be but *losse* and *dung*, in respect of that. And therefore (with unceassant prayers, fasting, almes deeds, teares, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Joh. 16. 22.

Hest. 1. 3.

Phil. 3. 8.

Acts 2. 45.

Christ calleth all *Christians Merchants*, Luk. 19. And eternal life, a precious *pearle*, which a wise Merchant will purchase, though it cost him *all that he hath*, Matth. 13.

Alexander hearing the report of the great riches

Plutar. Apoph. Regum.

riches of the Eastern Country, divided forthwith among his Captains and souldiers all his Kingdome of *Macedonia*. *Hephæstion* asking him what he meant in so doing; *Alexander* answered, That he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternal riches of Heaven so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11. 10, 15, 16. *Abraham* and *Sara* left their *own* Country and possession, to *look for a City, whose builder and maker is God:* and therefore bought no land, but onely a place of burial. *David* preferreth *one day* in this place, before a thousand else where, yea, *to be a Door-keeper in the House of God, rather then to dwell in the richest Tabernacles of wickednesse.* *Elias* earnestly besought the Lord, to receive his soul into his Kingdome, and went willingly (though in a *fiery Chariot*) thither; Saint *Paul* (having once seen Heaven) continually *desired to be dissolved that he might be with Christ.* St. *Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the dayes of his life; saying, *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it selfe? *Christ* (a little before his death) prayeth his Father *to receive him into that excellent glory.*

Psal. 84. 10.

1 Reg. 19. 4.

1 Reg. 2. 15. Phil. 1. 23.

Mat. 17. 4.

Joh. 17. 5.

glory. And the Apostle witnesseth, that (*for the joy which was set before him*) *he indured the Cross, and despised the shame*. If a man did but once see those *joyes* (if it were possible) he would indure an hundred *deaths* to *enjoy* that happiness but *one* day. Heb. 11. 2.

Saint *Augustine* saith, that he would be content *to endure the torments of Hell, to gaine this joy, rather then to lose it*. *Ignatius* (St. *Pauls* Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil, together let them come upon me, so I may enjoy my Lord Jesus, and his Kingdome*. The like constancy shewed *Polycarpe*, who could not by any terrours of any kind of death, be moved to *deny Christ* in the *least* measure. With the like resolution, answered *Basil* his Persecutors, when they would terrifie him with death; *I will never* (said he) *fear death, which can do no more then restore me to him that made me*. If *Ruth* left her own Country, and followed *Naomi* her mother in law to go and dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the fame which she heard of the *God of Israel*, (though she had no promise of any portion therein) how shouldest thou follow thy *holy Mother* the *Church*, to go unto *Christ*, into the heavenly Canaan; wherein Serm. 31. de sanctis. Hier. in Catalogo Iren. l. 3. Cont. vatent. Euseb. l. 4. cap. 6. Nazian. de vit. Basil. Ruth 1. 16.

wherein God hath given thee an *eternal inheritance*, *assured* by an holy Covenant, made in the Word of God, *signed* with the blood of his Son; and *sealed* with his Spirit and Sacraments; This shall be thine *eternal happiness* in the Kingdome of heaven, where thy life shall be a communion with the blessed *Trinity*, thy joy, the presence of the Lamb: thy *exercises* singing, thy ditty, *Hallelujah*; thy *consorts*, Saints, and Angels; where youth flourisheth, that never waxeth *old*; *Beauty* lasteth that never *fadeth*, *Love* aboundeth that never *cooleth*; *Health* continueth, that never *slacketh*; and life remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.

THou seest therefore, *O Man*, how *wretched* and *cursed* thy state is, by *corruption* of Nature, without Christ: in so much, that whereas the Scriptures do liken wicked men unto *Lions*, *Beares*, *Buls*, *Horses*, *Doggs*, and such like savage creatures in their lives: it is certain, that the condition of an *unregenerated* man is in his death more vile then a *Dogg*, or the filthiest creature in the world. For the *beast* (being made but for mans use) when he dieth, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when he ends

ends the miſeries of this life, muſt *account* for all his miſdeeds, and begin to endure thoſe miſeries that *never* ſhall know *end*. No creature but man is liable to yeeld at his death an account for his life. The bruit creatures, not having reaſon, ſhall not be required to make any account for their *deeds*: and good *Angels*, though they have *reaſon*, yet ſhall they yeeld no *account*, becauſe they have no *ſin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, ſo that they need not make any further accounts; *Man* onely in his death, muſt be Gods *accountant* for his *life*.

On the other ſide, thou ſeeſt (O *Man*) how *happy* and bleſſed thy eſtate is, being truly *reconciled* unto God in *Chriſt*, in that (through the reſtauration of *Gods Image*, and thy reſtitution into thy *ſoveraignty* over other *creatures*) thou art in this life *little inferiour* to the *Angels*; and ſhalt be in the life to come equal to the *Angels*. Yea, in reſpect of thy Nature, exalted, by a *perſonal Union* to the *Son of God*, and by him to the glory of the *Trinity* ſuperior to the Angels: a *Fellow brother* with Angels, in Spirituall Grace, and everlaſting *glory*.

Thou haſt ſeen how glorious and perfect God is, and how that all thy chief *bliſs* and *happineſs* conſiſteth in having an eternal *communion* with his Majeſty.

Now therefore (O impenitent Sinner) in the bowels of *Chriſt Jeſus* I intreat thee; nay, I conjure thee as thou tendereſt thy

own salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retaine and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of *God*, and the *hope* of eternal life and happinesse.

Meditations on the hindrance, which keep back a sinner from the practice of Piety.

THose *hindrances* are chiefly seven.

I *An ignorant mistaking of the true meaning of certaine places of the holy Scriptures, and some other chief grounds of Christian Religion.*

The *Scriptures* mistaken, are these:

1 Ezek. 33,14.16. *At what time soever a sinner repenteth him of his sin I will blot out all*, &c. Hence the *carnal* Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they *would* have *repented*, were *rejected*, and *could not repent*, though *they sought it carefully with tears.* What comfort yeelds this Text to thee, who hast not repented, nor knowest whither thou shalt have grace to repent hereafter?

Heb. 12.17. Luk. 13.24,27.

2 Matth. 11.26. *Come unto me, all you that labour and are heavy laden, and I will give you rest.* Hence the *lewdest* man collects that

that *he may come unto Christ when he list.* But he must know, That no man ever comes to Christ, but he who (as *Peter* saith) *Having known the way of righteousnesse, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ, is to repent and believe; And this no man can do, except his heavenly Father *draweth* him by his *grace.* 2 Pet. 2. 20, 22. 1 Jo. 1. 8. Joh. 6. 35. Joh. 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, *who walk not after the flesh,* (as thou dost) *but after the Spirit,* which thou dideſt never yet resolve to do.

4. Tim. 1. 15. *Christ Jesus came into the world to save sinners,* &c. True, but such sinners, who like Saint *Paul,* are converted from their wicked life: not like *thee,* who still continuest in thy *lewdnesse.* For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.* Tit. 2. 11. 12.

5. Prov. 24. 16. *A just man falleth seven times in a day and riseth,* &c. *In a day;* is not in the *Text:* Which means not falling into *sinne,* but falling into *trouble,* which his malicious *Enemy* plots against the just; and from which God delivers him. And though it meant falling in and rising out of sinne; what is this to thee, whose *fals* all men may see *every* day; but neither *God,* nor *man,* can at any time see thy *rising again* by repentance. Psal. 34. 19.

6. Isai 64.6. *All our righteousnesses are as filthy rags.* Hence the *carnal* Christian gathers: that, seeing the *best works* of the *best Saints* are no better; then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect.* But *Isaiah* means not in this place the righteous *works* of the *Regenerate*: as fervent *prayers* in the name of God: charitable *almes* from the bowels of *mercy*: suffering in the *Gospels* defence, the spoyl of *goods* and spilling of *bloud*, and such works, which Saint *Paul* cals the *fruit of the Spirit*: But the Prophet making a humble confession in the *name* of the *Jewish Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilest they were by their filthy sinnes *separated* from God, as *Lepers* are by their infected sores, and polluted cloathes, from men: their chiefest *righteousnesse* could not be but *abominable* in his sight. And though our best *works*, compared with Christs *righteousnesse*, are no better then *unclean rags*: yet in *Gods* acceptation, for Christs sake, they are called *white raiments*; yea, *pure fine linnen, and shining*: farre unlike the *Leopards* spots, and *filthy* garments.

Gal. 5. 22.

Apoc. 3. 18. Apoc. 19. 8. Jer. 13 13. Zach. 3. 4.

7. Jam. 3. 2. *In many things we sinne all*; True, but Gods children sin not *in all things*, as thou dost, without either *brideling* their lusts, or *mortifying* their corruptions: and though the *reliques* of sin remain in the deareſt children of God, that they had need daily to cry, *Our father which art in*

in heaven : forgive us our treſpaſſes, yet *in* the *new Teſtament*, none are properly called *ſinners*, but the *unregenerate :* but the *Regenerate* in reſpect of their zealous *endeavour* to ſerve God in unfained holineſs, are every where called *Saints*; Inſomuch that Saint *John* ſaith, that *Whoſoever is born of God, ſinneth not*; that is, liveth not in *wilful filthineſſe*, ſuffering ſinne to reign in him, as thou doeſt. Deceive not thy ſelf with the name of a Chriſtian: whoſoever liveth in any cuſtomary groſſe ſin, he liveth not in the ſtate of grace. *Let therefore* (ſaith St. *Paul*) *every one that nameth the name of Chriſt, depart from iniquity.* The regenerate ſin, but upon frailty they repent, and God doth pardon: therefore they ſin not to death. The reprobate ſin maliciouſly, ſinfully, and delight therein, ſo that by their good will, ſinne ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith St. *John*) or rather immortal, as ſaith Saint *Paul*, *Rom.* 2 5. It is no excuſe therefore to ſay we are all ſinners. True Chriſtians, thou ſeeſt, are all Saints.

Gal. 1. 15. Rom. 5. 8. Job. 9. 31.

1 Joh. 3. 9. 1 Joh. 5. 18.

2 Tim. 2. 12.

1 Joh. 5. 16.

8. *Luke* 23.43. The Thiefe converted at the laſt gaſpe, was received to *Paradiſe*: What then? If I may have but time to ſay, when I am *dying*, *Lord have mercy upon me:* I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet many in that day ſhall ſay, Lord, Lord; and the Lord will not know them. The Thiefe was *ſaved*,

Mat. 7 22,23.

for he repented: but his fellow had no grace to repent, and was *damned*. Beware therefore, lest trusting to too *late* Repentance at thy *last end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The bloud of Jesus Christ cleanseth us from all sinne*, And 1 John 2. 1. *If any man sinne, we have an advocate with the Father, Jesus Christ the righteous, &c.* Oh comfortable! but hear what Saint *John* saith in the same place: *My little children; these things write I unto you that you sinne not.* If therefore thou *leavest* thy sinne, these comforts are thine, else they belong not to thee.

10. Rom. 5.20. *Where sinne aboundeth, Grace did abound much more.* Oh sweet! but hear what St. *Paul* addeth: *What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein,* Rom. 6. 1. 2. This place teacheth us not to *presume*: but that we should not *despair*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

I. From the doctrine of *Justification*, by faith onely; a carnal Christian gathereth; *That good works are not necessary.* He commends others, that do good works, but he perswades himselfe that he shall be saved by his faith, without doing any such matter

matter. But he ſhould know, that though good works are not neceſſary to *Juſtification*: yet they are neceſſary to *Salvation*: for, *we are Gods workmanſhip, created in Chriſt Jeſus unto good works; which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore in yeers of *diſcretion*, bringeth not forth good works after he is *called*, he cannot be ſaved: neither was he ever predeſtinated to life eternal. Therefore the Scripture ſaith, that *Chriſt will reward every man according to his works. Chriſt* reſpects in the *Angels* of the ſeven Churches nothing but their *works*, and at the laſt day he will give the heavenly *inheritance* only to them who have done *good works*, in feeding the *hungry*, clothing the *naked*, &c. At that day *Righteouſneſs* ſhall wear the Crown. No righteouſneſs, no Crown: No good works (according to a mans talent) no reward from God: unleſs it be *vengeance* To be rich in good works, is the ſureſt foundation of our *aſſurance* to obtain *eternal life*. For good works are the true fruits of a true *faith*, which apprehendeth *Chriſt*, and his *obedience*, unto ſalvation. And no other faith *availeth in Chriſt*, *but that which worketh by love*: and (but in the *act* of *Juſtification*) that faith which *only juſtifieth is* * never *onely*, but *ever* accompanied with *good woorks*: as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moyſture. And the *faith*, which doth not juſtifie her *ſelf* by good works before men, is but *a*

Eph 2. 10.

Folk Rhem. Teſt. Annot. in Eph. 2. 12. 2 Cor. 9. 6.

Apoc. 21. 12.

Apoc. 2. 2.

Mat. 25.

2 Tim. 4. 8.

Rom. 2. 8.

1 Tim. 6 19. Gal 5. 6

*Fides ſola non cenſetur: Fides ſola, juſtificat, at oculis ſolus videt. Jam. 2. 29.

dead faith; which will never justifie a mans soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth* the whole man throughout.

Act. 15. 9. Act. 16 18. 1 Thess. 5. 23.

11 From the Doctrine of Gods *eternal Predestination*, and unchangeable *decree*, he gathereth, that *if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good.* Therefore all workes of *Piety* are but in vaine. But he should learn, that God hath *predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified, *and made conformable to the Image of his Son*, which is the meanes. And they (saith Saint *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou comformest thy self to the *Word and Example* of *Christ* thy Master, and obeyest the good motions of the *holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not Gods *predestination*, but thine own *sin* and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal son; and by thy conversion, it shall appear, both to Angels, and men, that thou dideſt belong to his *Election.* If thou wilt not, why should God save thee?

Matt. 25. 34. Eph. 1. 4. Eccl. 3. 14.

1 Pet. 1. 9. Rom. 4. 29 30. Joh 15. 16. 1 Pet. 1. 2. Noli te in Deo primum quaerere, sed in Christo; in quo si te per fidem inveneris, certus esto, te esse electum. Luk. 15 1e. Verse 24. Magnus homo lib. 11 arbitrii vires, cum contrarium accepit, sed eas peccando amisit. Aug de spirit & lit. c. 3.

111 When

III. When a carnal Christian hears, *that man hath no free will unto God*; he looseth the *reins* to his own corrupt will, as though it lay not in him to bridle, or to subdue it, *implicitly* making God the Author of sin in *suffering* man to runne into this *necessity*. But he should know, that God gave *Adam free-will*, to stand in his*integrity if he would: but *man* abusing his free will, lost both *himself* and *it*. Since the Fall, *Man* in his *state* of *corruption* hath free will to *evil*, but not to *good*, for in this state, *we** *are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what wee lost so wretchedly: and make no more care to recover againe. But as soone as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free will: for so the Apostle saith, *that God of his own good pleasure, worketh both the will and the deed in us*, *who* (as the Apostle expoundeth) *clense your selves from all filthinesse of the flesh and spirit, and finish your sanctification in the fear of God*. And in this *state every true Christian* hath free will, and as he increaseth in *grace*, so doth his will in *freedome*, *for when the Son shall make us free, then shall we be free indeed*; *and where the spirit of the Lord is, there is liberty*: for the holy Spirit drawes their mindes, not by *coaction*, but by the *Cords of Love*. *Cant.* 1.4. by *illuminating* their mindes to know the truth; by changing their hearts to

Eccl. 7. 29.
Eccl. 15. 14.

* Homo male mens libero suo arbitrio & se, & liberum suum arbitrium perdidit. Aug. Ench. ad Lau. c. 30.
* 2 Cor. 3. 5. Per lapsum arbitrij libertas naturalibus, manet in supernaturalibus amissa est donec gratia restituatur.
Phil. 2. 12. 13. Actigimus The will is passive in receiving the first grace, afterward active in all goodnesse.
2 Cor. 7. 1.
Joe. 8. 36. Liberum arbitrium, non nisi gratia Dei efficitur liberum, Aug. ad Gal. c. 10.
1 Cor. 3. 17.

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem, Aug. in ep. 26.

love the known truth: and by enabling every one of them (according to the measure of *grace* which he hath received) to do the good which he loveth. But thou wilt not use the *freedom* of thy will *so far* as God hath freed it; for thou dost many times wilfuly (against Gods Law, to the hazard of thy soul) that, which (if the Kings Law forbad under the penalty of death, or loss of thy Worldly estate) thou wouldest not do. Make not therefore thy want of freewill unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IIII. When the natural man hears, *that no man (since the fall) is able to fulfill the Law of God, and to keep all his commandments,* he boldly presumes to sin; as others do: he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the *Fall*) no man but *Christ*, who was both *God & Man*, did or can perfectly fulfill the whole *Law*: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandments *in truth*, though he cannot in absolute perfection. Thus with *David they apply their hearts to fulfil Gods Commandments alwayes unto the end.* And then the *spirit* of grace, which was promised to

Ffal. 119. 112.

Joela. 28, 29.

to be *more abundantly powred forth under the Gospel helpeth* them in their *good endeavours*, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfiling of the Law; supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our *obedience*. And in this respect Saint *John* saith, that *Gods commandments are not burthenous*. And Saint *Paul* saith, *I am able to do all things, through the help of him that strengtheneth me*. And *Zachary* and *Elizabeth* are said to *walk in the commandments of the Lord without reproof* Hereupon Christ commends to his disciples, the *care of keeping of his commandments* as the truest *testimony* of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements; and the more unto Christ is our *love*, the less will our paines seem in keeping his *Law*. The laws curse (which under the Old Testament was so terrible) is, under the New, (by the death of *Christ*) abolished to the regenerate, the rigour which made it so unpossible, to our nature before, is now to the *new born*, so *mollified* by the *spirit*, that it seems *facile* and easie. The *Apostles* indeed pressed on the *unconverted* Jews and Gentiles, the *impossibility* of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians, they require to *the*

Zach. 12. 10 Quod Jubet Juvat. Aug. 2 Cor. 8. 12.

1 Joh. 5. 5.

Phil. 4. 14.

Luk. 1. 16.

Joh. 15. 10.

the law (which is the rule of righteousnesse) true obedience in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof, resurrection to newnes of life: walking in the spirit, overcoming of the world by faith, so that though no *Man* can say as *Christ, Which of you can rebuke me of sin?* yet every *regenerated* Christian can say of himself: which of you can rebuke me of being an *Adulterer, Whoremonger, Swearer, Drunkard, Theef, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lyar, a neglecter of Gods publike Service*; and such like gross sins? else he is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God gives him over to be led by his own lusts, the *surest* signe of a *reprobate* sense. Thus the Law, which since the fall, no man by his *own natural ability* can fulfill, is fulfilled *in truth* of every true regenerated Christian, through the *gracious* assistance of * *Christs holy spirit*. And this *Spirit, God* will give to every Christian that will *pray* for it, and *encline* his heart to keep his *Laws*.

Rom. 15. 18. Col. 3. 5. Gal. 5. 24. Rom 6. 12, 13. Rom. 6. 4, 5. Rom. 8. 11. Gal 5. 25. 1 Joh. 2. 4. Joh. 8. 46.

Rom. 1. 24, 28.

* Rom 8. 9. Aug oper. ut Pelagius agno scet posse legem præstari per gratiam Christi & pacem fore sedat. Luk. 11. 13. Jam. 1. 26. Deus magis delectatur effectuum effectu. Amb.

V. When the unregenerated man hears that *God delighteth more in the inward minde then in the outward man:* Then he faineth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldome kneeleth in the Church: that he puts on his hat in singing of *Psalmes*, and the publike

publike *prayers.* Which the prophane Varlet would not offer to do in the presence of a Prince or a Noble-man. And so that he keep his mind unto God, he thinks he may *fashion* himself (in other things) to the *world.* He divides his thoughts, and gives so much to God, and so much to his own *lusts:* yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall man, that Almighty God will not be served by halfs, because he hath created and redeemed the *whole man.* And as God detests the service of the *outward Man*, without the inward heart, as *Hypocrisie*; so he counts the inward service without all external reverence, to be meer *prophanness:* he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation:* lift up thine eyes, and thy hands, in testimony of thy *confidence:* hang down thy *head* and smite thy *breast*, in token of thy *contrition:* but especially call upon God with a *sincere heart*, serve him holily, serve him wholy, serve him only, for *God*, & the *Prince* of this world are two contrary *masters*; and therefore no man can possibly serve both. Mat. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached, to be but an indifferent matter*, which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *Elect*

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *Gods Word Preached*: For first; the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the people perish: and whosoever shall refuse it, *it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, then for those people*. Secondly, the preaching of the Gospel is the Standard or Ensigne of Christ; to which all Souldiers and elect people must assemble themselves; when this Ensign is displayed, as upon the *Lords day*, he is none of Christs people that flocks not unto it, neither shall any drop of the raine of his Grace light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* begetteth *faith* in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs* Elect sheep, and of the Bridgrooms friends, then must it be a fearful *mark* of a Reprobate *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for *by this foolishness of preaching, it pleaseth God to save them which believe*. Their state therefore is fearful, who live in peace without caring for the preaching of the Gospel.

Act. 13. 48. Rom. 1. 16.

Prov. 29. 18.

Mat. 11. 24.

Isa. 11. 21.

Isa. 2. 2, 3. Zach. 14. 17.

Rom. 10. 14. Heb. 11. 6.

Joh. 10. 27. Joh 3 29.

Heb 2 3. Joh. 8 4.

1 Cor. 1.

Can-

Can men look for Gods mercy and despise his *meanes? He* (saith *Christ* of the Preachers of the Gospel) *that despiseth you, despiseth me. He that is of God heareth Gods word: ye therefore hear them not, because ye are not of God.* Had not the Israelites heard *Phineas message*, they had never *wept*. Had not the *Baptist preach'd*, the Jews had never *mourned*. Had not they who crucified Christ, heard *Peters Sermons*, their hearts had never been *pricked*. Had not the *Ninivites* heard *Jonas preaching*, they had never *repented*; and if thou wilt not *hear and repent*, thou shalt never be *saved*.

Luk. 10. 16. Joh. 8. 47.

Judg. 2. 1, &c.

Luk. 7. 32. 33.

Act. 2. 37.

Jon. 3 5.

Prov. 28. 9. Luk. 3. 3.

VII. The opinion that the Sacraments are but *bare signes and seals of Gods promise and grace to us* doth not a little hinder *Piety*, whereas indeed, they are seals, as well of our *Service* and *obedience* unto God, which *Service* if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his *faithful* and *penitent* servants; then the Sacraments do not only *signifie* and offer, but also *seal* and *exhibite* indeed the inward spiritual grace, which they outwardly *promise* and *represent*: and to this end *Baptisme* is called the washing of regeneration, and renewing of the *Holy Ghost*, and the *Lords Supper*; *The Communion of the body and blood of Christ*. Were this truth believed, the holy Sacrament of the *Lords Supper* woule be *ofter*, and with *greater reverence received*.

Tit. 3. 5.

1 Cor. 10. 16.

VIII. The last and not the least block whereat

whereat *Piety* ſtumbleth in the courſe of Religion, is by adorning *vices* with the names of *vertues*: as to call drunken *carouſing*, drinking of *Healths*; ſpilling innocent *bloud*, *valour*; *Gluttony*, *Hoſpitality*: *Covetouſneſſe*, *thriftineſſe*; *whordome*, loving a *Miſtreſſe*; *Symony*, *Gravity*; *Pride*, *Gracefulneſſe*: *Diſſembling*, *Complement*: Children of *Belial*, *Good fellows*; *Wrath*, *Haſtineſſe*; *Ribauldrie*, *Mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*; *Almeſ deeds*, *Vaineglory*; *Devotion*, *Superſtition*; *Zeal* in Religion, *Puritaniſme*; *Humility*, *crouching*; ſcruple of *conſcience*, *Preciſeneſſe*, &c. And whileſt thus we call *evil*, *good*, and *good evil*, *true Piety* is much hindered in her *progreſſe*. And thus much of the firſt hinderance of *Piety*, by *miſtaking* the true ſenſe of ſome *ſpecial places* of Scripture, and *grounds* of Chriſtian Religion.

The ſecond hindrance of Piety, 2. *The evil example of great perſons*. The *practiſe* of whoſe *prophane lives* they preferre for their imitation, before the *precepts* of Gods *holy Word*. So that when they ſee the *greateſt men* in the *State*, and many chief *Gentlemen* in their *countrey* to make neither care nor conſcience to hear *Sermons*, to receive the *communion*, nor to ſanctifie the *Lords Sabbaths* &c. But to be *Swearers*, *Adulterous*, *Carouſers*, *Oppreſſors*, &c. Then they think, that the uſing of theſe holy ordinances, are not matters of ſo great moment: for if they were, ſuch great and wiſe men

men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude, down-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eys of their mindes: the holy Scriptures would teach them, that * *Not many wise men after the flesh, not many mighty, not many noble are called*, &c. but that for the most part, the * *poor receive the Gospel*, and that * *few rich men shall be saved*. And, *that howsoever many are called, yet the chosen are but few.* Neither did the * *multitude* ever save any from damnation. As God hath advanced men in greatness above others: so doth God expect, that they in Religion and Piety should go before others: otherwise *greatness* abused (in the time of their *Stewardship*) shall turn to their *greater condemnation* in the pay of their *accounts*. At what time *sinful great* and mighty men, as well as the *poorest slaves, and bondmen*, shall wish, *that the rocks and mountaines shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath*; It will prove but a miserable solace, to have *a great company of great men* partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as

* 1 Cor. 1. 26.

* Mat. 11. 5.
* Mat. 19 23, 24.

* Mat. 22. 14.

Potentes potenter cruciabuntur Sap. Apo. 6. 15, 16. &c.

as in *Sodome*. Better is it therefore with a few to be saved in the *Arke*, then with the *whole world*, to be *drowned* in the flood. Walk with the few *godly*, in the Scriptures *narrow path* to Heaven: but *crowd* not with the *godless multitude*, in the *broad way* to Hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

Mat. 7. 13.

Exod. 23. 2.

The third hindrance of Piety.

3 *The long escaping of deserved punishment in this life. Because sentence* (saith *Solomon*) *is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulnesse of God* * *leadeth them to repentance*. But when his patience is *abused*, and mans *sins* are ripened, his *Justice* will at once both * *begin*: and *make an end* of the sinner: and he will recompence the *slowness* of his delay, with the *grievousness* of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing, at the day of their *death*. And whilest they suppose themselves to be *free* from judgement; they are *already* smitten with the heaviest of Gods Judgements; * a heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kils many a mans body: but there is no disease to the *stone* in the *heart*, whereof * *Nabal* died, and

Eccles. 8. 11.

* Rom. 2. 4. 2 Pet. 3. 10.
* 1 Sam. 3. 12. Ezek. 39. 8.

* Rom. 2. 5 Cor. peanitere precium. ἀμεετανόητο καρδίαν.
* 1 Sam. 25. 37.

and killeth millions of *soules*. They refuse the trial of *Christ* and his *Crosse*: but they are *stoned* by Hels executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with *present judgement*, for their outragious *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *prophaning of the Sabbath*, and disgraceful neglect of *Gods Worship and Service*: they begin to doubt of Divine *providence* and *justice*. Both which two *eyes*, they would as willingly put out in God, as the *Philistines boared* out the *eyes* of *Sampson*. It is greatly therefore to be feared; lest they will provoke the Lord to crie out against them as *Sampson* against the *Philistins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *Providence* and *Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth: that I may Pull the *Realm* upon their *heads*, and be at once avenged of them for my two eyes! Let not *Gods patience* hinder thy repentance, but because he is so *patient*, therefore do thou the rather repent.

Judg. 16. 21.

Judg. 16. 26.

The fourth hindrance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sinnes, forthwith they betake themselves to this shield, *Christ is merciful*: so that every sinner makes Christ the *Patron* of his *sin*: as though he had come into the world, to bolster sinne; and not to destroy the

works

1 Joh. 3. 8. *works of the Devil.* Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sins, or if he doth, that he is not just, for if he believeth that God is just, how can he think that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sinne? True it is, Christ is merciful. But to whom? onely to them that repent *and turn from their iniquity in Jacob.* But *if any man blesse himself in his heart, saying, I shall have peace, although I walk according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst; The Lord will not be merciful to him, &c.* O mad men! who dare blesse themselves, when God pronounceth them accursed? Look therefore how farre thou art from finding *repentance* in thy self; so farre art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

Isa. 59 20. Deut. 29. 19.

Nondelinquenti sed peccata relinquenti condonat Deus.

Isa. 55. 7.

Despaire is nothing so dangerous as *presumption.* For we read not in all the *Scriptures* of above *three* or *four*, whom *roaring* Despair overthrew: But *secure* Presumption hath sent *millions* to perdition without any noise. As therefore the Damosels of *Israel* sang in their dances, *Saul hath killed*

1 Sam. 18.

killed his thousands, and David his ten thousands: so may I say, that *despaire* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *ten thousands*, and sent them quick to Hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the *Thiefe*, but not his *fellow*; God spared *one*, that no man might *despaire*; God spared but *one*, that no man should *presume*. Joyful assurance to a sinner that repents: no comfort to him that remains *impenitent*. God is infinite in mercy, but to them onely, who turn from their sins, to serve him in *holinesse*: *without which no man shall see the Lord*, *Hebr.* 12.14. To keep thee therefore from the hindrance of *presumption*, remember, that as *Christ* is a *Saviour*, so *Moses* is an accuser. Live therefore, as though there were no *Gospel*: dye as though there were no *Law*. Passe thy life, as though thou wert under the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish; *Repent*, if thou wilt be *saved*.

Metuendum est te occidat spes, & cum multum speres de misericordia incidas in judicium. Aug. Luk. 23. Latronis exemplum non est exemplum imitationis, sed consolationis.

Joh. 5. 45.

Qui dat poenitenti veniam non dabit peccanti poenitentiam. Aug.

The fifth hindrance of Piety.

5. *Evil company*, commonly termed *good fellowes*: but indeed the Devils chiefe instruments, to hinder a wretched sinner from repentance and piety. The *first* signe of Gods favour to a sinner, is, to give him grace to forsake evil companions: such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity

cerity of profeſſion in others, and ſhaming Chriſtian Religion by their own prophane lives. Theſe ſit in the ſeat of the ſcorners. For Aſſoon as God admits a ſinner to be one of his people, he bids him *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every child of God either keep himſelf: or if he be in; think that he hears his *Fathers voice* ſounding in his ear, *Come out of Babylon, my child.* As ſoon as Chriſt looked in mercy upon *Peter*, he went out of the company that was in the high Prieſts Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, ſaid? *Away from me, all ye workers of iniquity, &c.* As if it were impoſſible to become a *new man*, till he had ſhaken off all *old* ill companions. The trueſt proofe of a mans *Religion* is the quality of his *companions. Profane companions* are the chief enemies of piety, and quellers of of holy motions. Many a time is poor *Chriſt* (offering to be new-born in thee) thruſt into the *Stable*: when theſe lewd companions by their *drinking, playes,* and *jeſts,* take up all the beſt rooms in the *Inne* of thy heart. Oh, let not the company of earthy *ſinners,* hinder thee from the ſociety of heavenly *Saints* and *Angels.*

Pſal. 1. 1.

Apo. 18. 4.

Luke 22. 62.

Pſal. 6. 8.

Luke 2 7.

The ſixt hindrance of Piety.

6. *A conceited fear, leſt the practiſe of Piety ſhould make a man* (eſpeciall a young man) *to wax too ſad and penſive:* whereas indeed, none can better *joy*, nor have more cauſe to *rejoyce*, then the *pious* and religi-

ous

ous Christian. For as soon as they are *justified by faith, they have peace with God,* then which there can be no greater joy. Besides, they have already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *Kingdome of glory*

This *Kingdome of grace* consists in three things: First, *Righteousness*; for having *Christs* righteousness to justifie them before God, they endeavour to live *righteously* before men. Secondly, Peace, for the peace of conscience *inseperately* followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is onely felt in the *peace* of a good conscience: and is *so great*, that it * *passeth all understanding.* No *tongue* can express it, no *heart* can conceive it, but onely he that feels it. This is that *fulness of joy*, which * *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them.* The feeling of this joy, *David* upon his *repentance* begged so earnestly at the *hands* of God: * *Restore to me the joy of thy salvation.* And if the Angels in Heaven * *rejoyce* so much at the *conversion of a sinner*: the joy of a *sinner converted* must needs be exceeding great in his *own heart.* It is * *worldly sorrow*, that snowes so timely upon mens *heads*, and fills the *furrowes* of their hearts, with the *sorrows* of death. The *godly sorrow* of the godly (when God thinkes it meet to try them) causeth in them *repentance not to be repented*

Rom. 5. 1.

Rom. 14. 17.

* Phil. 4. 7.

* Joh. 16. 24 Verse 22.

* Psal. 51. 12.

* Luk. 15. 7, 10.

* 2 Cor. 7. 10.

of

for it doth but further their ſalvation. And in all ſuch tribulation, they ſhall be ſure to have the *Holy Ghoſt* to be their * *comforter*: who will * make *our conſolations to abound through Chriſt, as the ſufferings of Chriſt ſhall abound in us.* But whileſt a man liveth in impiety, he hath * *no peace*, ſaith *Eſay*: his *laughter* is but *madneſs* (ſaith *Solomon*) his riches are but * clay, ſaith *Habakkuk*: nay, the Apoſtle eſteems them no better then * *dung* in compariſon of the pious mans treaſure: all his *joyes* ſhall end in *woes*, ſaith Chriſt. Let not therefore this falſe fear hinder thee from the practice of piety. Better it is to go ſickly (with *Lazarus*) to *Heaven*, then full of mirth and pleaſure with *Dives*, to *Hell*. Better is it to mourn for a time with men, then to be tormented for ever with *Devils*.

* Joh. 14. 16, 17.
* 2 Cor. 1. 5.
* Iſa. 57. 21. Eccl. 2. 2.
* Hab. 2. 6.
* Phil. 3. 8. Luk. 6. 25.

The ſeventh hindrance of Piety.

7 And laſtly, *The hope of long life*: for, were it poſſible that a wicked *liver* thought *this yeer* to be his *laſt yeer*: this moneth, his laſt month: *this week*, his laſt *week*: but that he would change and amend his wicked life? No verily, he would uſe the beſt means to repent, and to become a new man. But as the rich man in the Goſpel promiſed himſelf *many yeers to live in eaſe, mirth, and fulneſs*, when he had not *one night* to live longer: ſo, many wicked epicures falſly promiſe themſelves, the age of *many yeers*, when the threed of their life is already almoſt drawn out to an end. So *Jeremy* aſcribes the cauſe of the Jews ſins and calami-

Flere, ſi ſcires, unum tua tempora menſem: Rides, quum non ſit furſitan, una dies. Th. Mor. Luk. 12. 19, 20. Lam. 1. 9.

calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those full of nothing but *trouble*. And except the *Practice of Piety*; how much better is the state of the childe that yesterday was *Baptized*, and to day is *buried*, then *Methusalems*, who lived nine hundred sixty nine yeers, and then dyed? of the two, happier the *Babe*; because he had less *sin*, and fewer *sorrowes*. And what now remaines of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dyeth dailly*.

Job 14. 1.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit, Vives. 1 Cor. 15. 31. Isa. 2. 22.

Hark in thine ear, O secure fellow; thy *life* is but a *puffe* of *breath* in thy nostrils, trust not to it. Thy *Soul* dwels in a house of clay, that will fall ere it be long; as may appear by the *dimness* of thy *eyes*: the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalender* in thy *bones*, the *shortness* of thy *sleep*, and every *gray haire*, as so many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy Fathers *coffin*: break open the lid; see here, how that *Corruption is thy Father*

Job 17. 14.

and the Worms thy Mother and sister : seest thou who these are ? so must *thou* be ere long : fool ! thou knowest not how soon. Thy *Houre-glasse* runneth apace, and in all places ; death in the mean while *waiteth* for thee.

Homo est fatuus usq; ad 40. annum deinde ubi agnovit se esse fatuum, vita consumpta est, Luth.

The whole life of man (save what is spent in Gods service) is but a foolery : for a man lives *fourty yeers* before he knows himself to be *a fool* : and by that time he *seeth* his *folly*, his *life* is *finished*.

Harken (*Husbandman*) before thou seest many more crops of *harvest*, thy self shall be *ripe*, and *Death* will cut thee down with his *Sickle*. Hark (*Tradesman*) ere many *six months* go over, thy *last moneth* will come on : after which thou shalt trace away and *trade* no longer. Hark (most *grave Judge*) within a *few* terms, the term of thy *life* approacheth : wherein thou shalt cease to *judge others*, and go *thy self* to be *judged*. Harke (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the *last* that thou shouldest make to thy people. Hark (*Noble-man*) lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, will lay thine *honour* in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this book*) assure thy self ere it be long ; there will be but two *holes*, where now thy *two eyes* are placed : and others shall read the truth of this lesson upon thy *bare skul*, which now thou readest in this *little book*. How soon I know not; but

Mors sceptra regonibus aequat.

but this I am sure of; * that *thy time is appointed, thy * moneths are determined, thy * dayes are numbred*, and thy very * *last hour is limited*, beyond which thou shalt not passe? For then, the * *first born of death*, mounted on his * *pale Horse*, shall alight at thy door: and (notwithstaning all thy *Wealth*, and *Honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be brought forth to * *receive according to the things which thou hast done in that body, whether it be good or evil.* Oh, let not then the *false hope* of an *uncertain* long life hinder thee, from becomming a *present Practizer* of religious Piety, God offereth grace to *day*, but who promiseth to *morrow*? There are now in Hell many *young men*, who had purposed to repent in their *old age*: but Death cut them off in their *impenitency* ere ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured: for *custome* of sinne, breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more when thou art *more aged*.

A *wise man* being to go a sarre and foul journey, will not lay the *heaviest burden* upon the weakest *horse*. And with what conscience canst thou lay the great load of repentance, on thy *feeble* and *tired* old age? whereas now in thy chiefest strength

* Job 14. 14.
* Job 14. 5.
* Psal. 90. 12. Dan. 5. 26. Statua cuique dies Vir c. 11. 9. and Joh. 13. 2.
* Job: 7. 13
* Apoc. 6. 8.
* 2 Cor. 5. 10.

Psal 95. 7. Heb. 3. 7. Poenitentiam veniam spospondit, sed vivendi in crastinum non spospondit, Chrys. Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri, Senec. Heb. 3. 13.

thou canſt not lift it, but art ready to ſtagger under it. Is it Wiſdom for him that is to ſaile a long and dangerous voyage, to lye playing and ſleeping, whileſt the *winde* ſerveth, and the *Sea* is calme, the *Ship* ſound, the *Pilot* well, the *Mariners* ſtrong; and then ſet forth when the winds are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the Pilot *ſicke*, and the Sailers *languiſhing*? Therefore, O *ſinfull ſoul*, begin now thy converſion to God, whileſt *life*, *health*, *ſtrength*, and *youth* laſteth: before thoſe * *years* draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them.* God ever required in his ſervice, the * *firſt born*; and the * *firſt fruits*; and thoſe to be offered unto him without delay. So juſt * *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good; that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore *remember to ſerve their Creator in the dayes of their youth*; and *early* in the morning, like *Abraham*, to ſacrifice unto God the *young Iſaac* of their age. *Yee ſhall not ſee my face* (ſaith *Joſeph* to his Brethren) *except you bring your younger brother with you.* And how ſhalt thou look in the face of *Jeſus*, if thou giveſt thy *younger yeares* to the Devil, and bringeſt him nothing but thy blind, lame, and decrepit *old age*? *Offer it unto thy Prince*, ſaith *Malachi*. If he will not accept ſuch an one to ſerve him, how ſhall the *Prince* of *Princes* admit ſuch a one to be his ſervant?

* Eccl. 12. 7.

* Exod. 13. 2.
* Exod. 22. 29.

* Gen. 4. 4.

Eccl. 12. 1.
Gen. 22. 3.

Gen. 43. 3.

Mal. 1. 8.

If

If the *King of Babel* would *have young men (well favoured, and such as had ability in them) to stand in his palace*, shall the *King of Heaven* have none to stand in his *Courts*, but the *blind and lame*; such as the *soul of David hated*? Thinkest thou, when thou hast served Satan with thy *prime years*, to satisfie *God* with thy *dotage*? Take heed lest *God* turn thee over to thy *old Master* again: That as thou hast all the dayes of thy life done *his work*: so he may in the end pay thee thy *wages*. Is that a fit time, to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful *soul* to God; when thou art not able with all thy strength to turn thy *weary bones* on thy soft *bed*? If thou find'st it so hard a matter *now*, thou shalt finde it far harder *then*. For thy *sinne* will wax stronger, thy *strength* will grow weaker, thy *Conscience* will clogge thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to meditate thy *self*, or to hear the words of *comfort* from others: not to *pray alone*, nor to joyn with others who pray for thee. It *may* be thou shalt be taken with a *dumb palsie*, or such a *dead senselesnes*, *that* thou shalt neither *remember God*, nor think upon *thine own* estate: and dost thou not well deserve, that *God* should forget to save thee in thy *death*; who art so unmindful now to *serve* him in thy *life*? The *feare*

Dan. 1. 4. 1 Sam. 3. 8.

of death will drive many at that time to cry, *Lord, Lord*; but *Christ* protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) *with tears seek to repent; and yet finde no place of repentance.* For man hath not *free-will* to repent when he *will*, but when *God will* give him grace. And if mercy shewed her selfe so inexorable, that she would not open her gates to so tender suitors as *Virgins*, to so earnest suiters as *knockers*, because they knocked *too late*: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine *own fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *adversity*; who in thy *prosperity* wouldest not suffer Christ, whilest he knocked, to enter in at the *doore* of thy heart. Trust not either late repentance, or long life: *not late repentance*, because it is much to be feared, lest that the repentance, which the *fear of death* enforceth, *dies* with a man *dying*. And the Hypocrite, who deceived *others* in his life, may deceive himself in his death. God accepteth none but *Free-will Offerings*, and the repentance that pleaseth him, must be voluntary, and not of constraint. Not *long life*, for *old age* will fall upon the neck of youth; and as nothing is more sure then *death*, so nothing is more uncertain then the time

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Apo. 3. 20.

Nascentes morimur finisq; ab origine pendet, Et pubescentes juncta senecta premit; Mani

time of *dying*. Yea, often times when ripeness of sin is hastened by outragiousness of sinning; God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperateness*, *luxury*, *surfeit*, or some other *fearful* manner of *sickness*. Maist thou not see, that it is the *evil spirit* that perswades thee to defer thy repentance till old age; when *experience* tells thee, that not *one* of a *thousand* that takes thy course, doth ever attain unto it? Let *Gods Holy Spirit* move thee not to give thy self any longer *to eat and drinke with the drunken, lest thy master send death for thee in a day, when thou lookest not for him, and in an houre that thou art not aware of; and so, suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest * *long life*, *fear* God, and *long* for life *everlasting*. The longest life here, when it is come to the period, will apear to have been but as a * *tale that is told*, a * *vanishing vapour*, a *fleeting* * *shadow*, a seeming * *dream*: a glorious *flower*, growing, and * *flourishing in the* * *morning*, *but in the evening cut down and withered*; or like a * *Weavers shuttle*, which by *winding* here and there swiftly *unwindeth* it self to an end. It is but a * *moment*, saith Saint *Paul*. Oh then the *madness* of man! that for a *moment* of * *sinful pleasure*, will hazard the loss of an * *Eternal weight of glory*.

These are the *seven* chief hinderers of Piety, which must be cast out like *Mary*

Nequit[illegible] non sin[illegible] esse senem.

Mat. 24. 29.

* Deut. 30. 16. Pro. 3. 2. Psal. 34. 11. &c.

* Psal. 90. 6.
* Jam. 4. 14.
* Psal. 109. 23.
* Psal. 76. 5.
* Psal. 90. 5.
* 1 Pet. 1. 24.
* Psal. 90. 6.
* Isa. 38. 12.

* 2 Cor. 4. 17.

* Heb. 11. 25.
2 Cor. 4. 17.

Mar. 16. 9. Luk. 8. 2.

Magdalens seven *devils*, before ever thou canst become a *true practizer of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace* or *fellowship* with him in glory.

The Conclusion.

TO conclude all; for as much as thou seest, that *without Christ* thou art but a *slave of sin*, *Deaths vassal*, *and Worms meat*; whose thoughts are vain, whose deeds are vile, whose *pleasure*, have scarce beginnings, whose *miseries* never know end; What wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine Apparel* of *Dives*? for what should it availe a man (as our Saviour saith) *to win the whole world for a time; and then to lose his soul in Hell for ever*?

And seeing that likewise thou seest how *great* is thy *happiness* in Christ; and how *vain* are the *hindrances*, that debarre thee from the same; *beware* (as the Apostle exhorteth) *of the deceitfulness of sin.* Heb. 3. 13. For that sin, which seems now to be so pleasing to thy *corrupt nature*, will one day prove the *bittrest* enemy to thy *distressed soul*: and in the mean while *harden* (unawares) thine impenitent *heart.*

Sin

Sinne (as a *Serpent*) seemes beautiful to the eye: but take heed of the sting behinde: whose *venemous* effects if thou knewest; thou wouldest as carefully flie from *sin*, as from a *Serpent*: for

1. *Sin* did never any man *good*, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. *Sin* brought upon thee all the *evil crosses, losses, disgraces*, and *sicknesses*, that ever befel thee: *Fooles* (saith *David*) *by reason of their transgressions, and because of their iniquities, are afflicted.* *Jeremy* in lamenting manner asketh the question, *Whereof is the living man sorrowful?* The *holy Ghost* answereth him; *man suffereth for his sinne.* Hereupon the Prophet takes up that *doleful out-cry* against *sin*, as the cause of all their miseries, *Woe now unto us that ever we have sinned.* Psal. 107. 17. Lam. 3. 39. Lam. 5. 16.

3. If thou doest not speedily repent thee of thy *sins*, they will bring upon thee yet far *greater plagues, losses, crosses, shame* and *Judgements*, then ever hitherto befell thee. Read *Levit.* 29, 18, *&c. Deut.* 28. 15. *&c.*

4. And lastly, if thou wilt not *cast off thy sinne*, God (when *the measure of thine iniquity is full*) will *cast thee off* for thy sin; for as he is *just*, so he hath power to *kill and cast into hell all hardned and impenitent sinners.* If therefore thou wilt avoid *the cursed effects* of sin in this life, and the *eternal wrath* due thereto in the world to come, Gen. 15. 26.

and be assured that thou art not *one of* Dan. 4. 27.
those who are given over to a *reprobate sence*; *Let then* (O sinner) *my counsel be acceptable unto thee*: *break off thy sinnes by righteousnesse, and thine iniquities by shewing mercy towards the poor: O let there* (at *length*) *be an healing of thine errour*. *Nathan* used but one parable, and *David* was converted; 2 Sam. 12. 13. Joh. 8. 5. & Luk. 22. 62.
Jonas preached but once to *Ninive*, and the whole City *repented*: Christ looked but *once* on *Peter*, *and he went out and wept bitterly*. And now, that thou art *oft*, and so lovingly intreated, not by a *Prophet*, but by *Christ the Lord of Prophets*, yea, that God himself by his *Embassadors* doth *pray thee to be reconciled unto him*: leave off thine adultery with *David*: repent of thy sins like a true *Ninivite*, and whilest *Christ* looketh in mercy upon thee, leave thy *wicked corruptions*, and weep bitterly for thine offences. Content not thy self with that *formal Religion*, which *unregenerated* men have framed to themselves instead of *sincere devotion*: for in the *multitude of opinions* most men have almost lost the *practice of true Religion*. Think not that thou art a Christian good enough, because thou doest as the most, and art not so *bad* as the worst. No man is so wicked, that he is addicted to all kinde of vices (for there is an *Antipathy* twixt some vices:) but remember that *Christ* saith, *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven*. Consider with Cor. 5. 20. Mat. 5. 20.

with thy ſelf, how far thou commeſt ſhort of the *Phariſees* in *faſting*, *praying*, *frequenting the Church*, and *in giving of Alms*. Think with thy ſelf how many Pagans, who never knew *Baptiſme*, yet in *moral vertues*, *and honeſty of life*, do go far beyond thee. Where is then the life of *Chriſt* thy *Maſter*; and how far art thou from being a true Chriſtian? if thou doeſt willingly yeeld to live in any one *groſſe ſin*, thou canſt not have a *regenerated* ſoul, though thou reformeſt thy ſelf like *Herod*, from many other *vices*. A true Chriſtian muſt have reſpect to walk in the truth of his heart, in all the Commandements of *God* alike, for (ſaith Saint *James*) *He that ſhall offend in one point of the Law* (willfully) *is guilty of all*. And *Peter* bids us *lay aſide* (not ſome, but) *all malice*, *guile*, *and hypocriſie*, *&c.* *One* ſin is enough to damn a mans ſoul, without *Repentance*: dream not to go to heaven, by any *neerer*, or *eaſier* way then Chriſt hath trained unto us in his word. The way to heaven is not *eaſie*, or *common*, *but ſtraite and narrow*: *yea ſo narrow*, that Chriſt proteſteth that a *Rich man ſhall hardly enter into the Kingdome of Heaven*, and that thoſe who *enter*, are but *few*: and that thoſe *few* cannot get in, but by *ſtriving*: and that ſome of thoſe who *ſtrive* to enter in, ſhall not be able. This all Gods Saints (whilſt they here lived) knew well: when with ſo often *faſtings*, ſo earneſt *prayers*, ſo frequent hearing the *Word*, and receiving the *Sacraments*, and with ſuch

Mar. 6 20.

Iam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14. Mat. 19 23. Mat. 7. 14 & 12. 14. Luk 13. 24.

such abundance of tears, they devoutly begged at the hands of God for Christs sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the devil, which perswades thee now, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to go the right and safe way to Heaven: get forth with (like a *wise Virgin*) the *Oyle of Piety* in the *Lamp* of thy *Conversation*; that thou mayest be in a continual *readiness to meet the Bridegroom*, whether he commeth by Death, or by judgement: Which that thou mayest the better do; let this be thy *daily practise*.

Mat. 25. 1.

How a private man must begin the morning with Piety.

ASoon as ever thou wakest in the *morning*, keep the *door* of thy heart fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let him (before all others) have the * first *place* therein. So all evil thoughts, either will not dare to come in, or shall the easier be *kept out*; and the heart will more savour of *Piety* and *godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God, and his word; and dressed like the *Lamp* in the Tabernacle *every* morning and evening

* Primitiae orls & cordis Deo offe ende Amb. in Psal. 119.

Exo. 27. 20. 21.

evening, with the *oile olive of Gods Word*: and perfumed with the ſweet *incenſe* of *prayer*: Satan will attempt to fill it with worldly cares, or fleſhly deſires, ſo that it will grow unfit for the *ſervice of God* all the day after, ſending forth nothing, but the ſtench of corrupt and lying words, and of raſh and *blaſphemous* Oaths. Exo. 30. 6. 7. Pſal. 14. 1, 2.

Begin therefore every dayes work, with *Gods Word* and *Prayer*: and offer up unto God upon the *Altar* of a **contrite* heart, the ** groans* of thy *Spirit*, and *the * calves of thy lips*, as thy morning ſacrifice, and the firſt *fruits* of the day: and as ſoon as thou awakeſt, ſay unto him thus; * Pſal. 51. 7. * Rom. 8 22. * Hoſ. 13. 2.

A ſhort Soliloquy, when one firſt wakes in the Morning.

MY ſoul waiteth upon thee, O Lord, more then the Morning Watch watcheth for the morning. O God, therefore be merciful unto me, and bleſs me: and cauſe thy face to ſhine upon me: fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my dayes. Pſal. 130. 6. Pſal 67. 1.

Meditations for the Morning. Then Meditate.

1. HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe up* thy body out of the *grave*, from the *ſleep of death*; as he hath this *morning* wakened thee in thy *bed*, out of the ſleep of nature. At the dawning of which *Reſurrection* day Pſal. 132 16. 2 Theſ. 1. 10. Jude v 14. Phil. 3. 20. Mat. 13 43. & 19. 2.

day, Christ, *shall come to be glorified in his Saints*: and every one of the bodies of the thousand of his *Saints* (being fashioned like unto his *glorious* body) shall *shine as bright* as the *Sun*. All the *Angels* shining likewise in their glory, the body of *Christ* surpasseth them all in *splendor* and glory; and the *Godhead* excelling it. If the rising of one Sun, make the morning skie so *glorious*, what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter then the Sun, shall appear and accompany Christ, as his glorious traine, comming to keep his general *Sessions* of *righteousnes*, and to Judge the wicked *Angels* and all ungodly Men? and let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the *Resurrection of the just*. Beasts have bodily eyes, to see the ordinarie light of the day; but endeavour thou with the *eye of Faith*, to foresee the *glorious* light of that *day*.

Luk. 9. 31.

Act. 27. 32.
1 Cor. 6. 3.
Iude v. 15.

Luk. 14. 14.

2 That thou knowest not how neer the evil spirit (which *night and day like a roaring Lyon, walketh about seeking to devour thee*) was unto thee whilest thou slepst, and wast not able to help thy *self*: and that thou knowest not what *mischief* he would have done to thee, had not *God hedged* thee and thine, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

1 Pet. 5. 8.
Iob 1. 7.

Iob. 1. 10.
Psal. 121. 1.
Psal. 34. 7. & 91. 11.
Gen. 31. 1, 2.
2 Reg. 6. 16.
Luk. 22. 61, 62.

3. If

3. If thou heareſt the *Cock* crow; remember *Peter* to *imitate* him: and call to mind that *Cock crowing* ſounds of the laſt *trumpet*; which ſhall waken thee from the dead. And conſider in what caſe thou wert, if it ſounded now: and become ſuch, as thou wouldeſt wiſh to be then, leſt at that day thou wilt wiſh, that thou hadſt never ſeen this: yea, curſe the day of thy natural *birth*, for want of being new borne by *ſpiritual* grace. * When the *Cock crowes*, the *Thiefe* diſpaires of his hope, and gives over his nights enterpriſe: So the *Devil* ceaſeth to tempt or attempt any further, when he hears the devout Soul wakening her ſelfe with Morning prayer.

Jer. 2. 14. Iob. 3. 2. Tit. 3. 5.

* Gallo canente, ſuas Latro relinquit inſidias, &c. Amb. Hexam l. 5. c. 14

4 Remember that Almighty God is about thy bed, and ſeeth thy down-lying and thy upriſing: underſtandeth thy thoughts, and is acquainted with all thy wayes. Remember likewiſe, that his *Holy Angels*, who guarded and watched over thee all night, do alſo behold how thou *wakeſt* and *riſeſt*. Do all things therefore as in the aweful *preſence of God*, and in the ſight of his holy *Angels*.

Pſal. 139 2. 3. Gen. 31. 42. & 32. 1. 2. Pſal 91. 5 11. Act. 12. 11.

5. As thou art putting on thine *apparel* remember, that they were firſt given as coverings of ſhame; being the filthy effect of ſin: and that they are made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuff*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great

great cauſe to be *humbled* at the ſight and wearing of them, ſeeing the *richeſt apparel* are but fine covers of the *fouleſt* ſhame. Meditate rather, that as thine apparel ſerves to *cover* thy ſhame, and to fence thy body from cold: ſo thou ſhouldeſt be as careful to cover thy ſoul with that *wedding garment*, which is the *righteouſneſſe* of Chriſt, and (becauſe apprehended by our Faith) called the righteouſneſſe of the *Saints*: Leſt whileſt we are richly apparelled in the ſight of man, we be not found to walk *naked*, (ſo that all our *filthineſſe* be ſeen) in the ſight of *God*. But that with his *righteouſneſſe* (as with a *Robe*) we may cover our ſelves from perpetual *ſhame*: and ſhield our ſoules from that fiery cold that will procure eternal *weeping and gnaſhing of teeth*. And withall conſider how bleſſed a people were our *Nation*, if every *ſilken ſuit* did cover a ſanctified ſoul. And yet a man would think, that on whom God beſtowed moſt of theſe *outward bleſſings*, of them he ſhould receive greateſt *inward thanks*. But if it prove otherwiſe, their reckoning will prove the heavier in the day of their *accounts*.

Mat. 22. 11. Rom. 3. 14. 1 Cor. 1. 30. Phil. 3. 9. Apo. 19. 18. Eph. 4. 24. Apo. 16. 15. Mat. 22. 13. Luk. 12. 48.

6. Conſider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in cauſing the *Sun*, after his unceſſant race, to riſe up again to give thee *light*. Let not then his *glorious* light burn in vain: but prevent rather (as oft as thou canſt) the *Sun-riſing*, to give God *thanks*: & kneeling down

Lam. 3. 25. Pſal. 19. 5. Wiſ. 15. 23.

down at thy bed-side salute him at the day *spring with* some devout *Antelucanum*, or Morning *Soliloquy*: containing an humble confession of thy sins; the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures, once every yeer over, with ease, profit and reverence.

BUt for as much that as faith is *the soul*; so reading and meditating of the *Word of God*, are the *Parents of prayer*: Therefore before thou prayest in the *Morning*, first read a Chapter in the *Word of God*: then meditate a while with thy self how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Charity*, *Mercy*, *Almes-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, & such like Christian vertues.

Fourthly, What gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly, apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15 4.

Sixthly, read them therefore with that reverence, as if *God* himself *stood* by, and *spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy self, that if *such sins* (as thou readest there) be found in *thee* without repentance, the *like plagues* will fall upon thee: but if thou doest practise the *like piety and vertuous deeds*, the *like blessings* shall come unto thee and thine.

Ep. Elect. dict.

In a word; apply all that thou readest in holy Scripture, to one of these two heads chiefly, either to confirme thy *faith*, or to encrease thy *repentance*; for as *Sustine & Abstine, bear and forbear*, was the Epitome of a good Philosophers life, so *Crede and Respisce, believe and repent*, is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, then *five* read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: *one in the morning, another at noone*, and the *third at night* (reading so many *Psalmes* instead of a Chapter, as our *Church Liturgy* appoints for Morning

Morning or Evening Prayer) thou ſhalt read over all the *Canonical* * Scripture in a *year*; except ſix Chapters, which thou mayeſt adde to the *taske* of the laſt day of the *year*. The reading of the *Bible* in *order*, will help thee the better to underſtand both the *Hiſtory* and *ſcope* of the holy *Scripture*. And as for the * *Apochrypha*, being but penned by *mans ſpirit*; thou mayeſt read them at thy pleaſure; but beleeve them ſo farre as they agree with the *Canonical* Scripture, which is endited by the *holy Ghoſt*.

But it may be thou wilt ſay, that thy buſineſs will not permit thee ſo much time as to *read every morning a Chapter, &c. O man*, remember that thy life is but ſhort, and that *all this buſineſs* is but for the uſe of this *ſhort life*: *but ſalvation or damnation is everlaſting*! Riſe up therefore every morning by ſo *much time* the earlier: defraud thy *foggy fleſh* of ſo much *ſleep*, but *rob* not thy *ſoule* of her *food*, nor God of his ſervice: And ſerve the *Almighty* duly whileſt thou haſt *time* and *health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of* * *holineſſe* whereof he warneth us by repeating ſo often, * *Be ye holy, for I am Holy*. And when he *devoured* with a ſudden

* In the Canonical Books of the Old Teſtament there are 931 Chapters: but diſtributing the 150 Pſalms into 60 parts thou ſhalt finde but 341, which being added to 260, (the number of th. Chapters in the New-Teſtament) will amount to 601, dividing which by three into 365 (the number of the dayes of the yeer) there will remain but ſix which thou mayeſt diſpoſe of as is preſcribed.

* Hos vigiati duos lib. o legę; cum Apocryphis vero nihil habeas negotii, has tantum ſtudio ſe meditare ſcripturas, quas in Eccleſia confidenter legimus. Multo prudentiores te & Religioſiores fuerunt Apoſtoli & primi Epiſcopi, ve uti duces, qui nobis eas tradiderunt. Tu igitur cum ſis filius Eccleſiae non transgrediaris filius terminos. Ac veteris teſtamenti (ut diſtum eſt) viginty duos meditare libros Cyrillus, Hieroſolymitan. Catechiſt 4. * Exod. 26. 36. * Levit. 11. 44. & 19. 2. & 20. 7.

fire,

fire, *Nadab* and *Abihu*, for offering unto
1 Pet. 2. 5. Lev. 10 2. him *incense with strange fire*, (like those *now a-dayes*, who offer prayers from hearts fraught with the fire of *lust* and *malice* :) the *Lord* will give no other reason of his *Judgements* but this, *I will be sanctified in them that come near me.* As if he
Vers. 3. should have said, If I cannot be sanctified *by them*, who are my servants, in serving me with that *holiness* that they should, I will be sanctified *on them*, by confounding them with my just Judgements, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him : insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should digge a *hole* with a *paddle*, and cover their *excrements* :
Deut. 23. 13. 14. his reason is, *For the Lord thy God walketh in the middest of thy Camp, to deliver thee, and to give thee thine enemies before thee : therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

If he will have men to be so holy in time of *War* in the *Field* : how much more holiness expecteth he at our hands, in time of *peace*? in our houses? therefore saith *Zophar*
Job 11. 13. 14. in *Job*: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity be in thine hand, put it far away, & let no wickedness dwell in thy Tabernacle.* For as *Esay*
Isa. 1. 15. saith; *if there be any uncleanness in our hands,* (that is, *any sin whereof we have not repented*) *through*

though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is *sorrowful* for thy *sins*: and that thy mind is *resolved* (through the assistance of his *grace*,) to amend thy faults. And then having *washed* thy self, and *adorned* thy body with *apparel* which beseemeth thy *calling*, and the *Image* of God which thou beares; *shut* thy chamber door, and kneel down at thy bed side, or some other convenient place, & in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soul*, offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like worys.

A Prayer for the Morning.

OMost mighty and glorious God, ful of incomprehensible Power, & Majesty, whose glory the very *Heaven* of *Heavens* is not able to contain: look down from Heaven, upon me thine unworthy *servant*, who here *prostrate* my self at the *Foot-stool* of thy *Throne of Grace*. But look upon me, O Father, through the *merits and mediation of Jesus Christ, thy beloved Sonne, in whom only thou art well pleased*. For, of my self I am not worthy to stand in thy presence, or to speak with mine *unclean lips*,

1 King. 8. 27.
Psal. 132. 7.
Heb. 4 16.
Dan. 9. 18.
Mat. 3. 17.

lips to ſo holy a God as thou art. For thou knoweſt that in *ſin I was conceived* and born, and that I have lived ever ſince in iniquity: ſo that I have broken all thy holy *Commandments*, by ſinful *motions*, unclean *thoughts*, evil *words* and wicked *works*: *omitting* many of thoſe duties of Piety which thou requireſt for thy ſervice, and *committing* many of thoſe vices, which thou (under the penalty of thy diſpleaſure) haſt forbidden.

Iſa. 6. 5.

Pſal. 51. 5. Gen. 6. 5. Mat 15. 19. Mat. 12 34. Dan. 9. 10. Dan. 9. 11. Lev. 16. 14, &c

[Here thou muſt confeſſe unto God thy ſecret ſins, which do moſt burden thy conſcience: with the circumſtances of the time, place, perſon, and manner how it was committed, ſaying, *But more eſpecially, O Lord, I do here with griefe of heart confeſſe unto thee, &c.*

And for theſe my ſins, O Lord, I ſtand here guilty of thy *curſe*, with all the miſeries of this life, and everlaſting *torments in hell fire*, when this wretched life is ended, if thou ſhouldeſt deal with me according to my deſert; Yea Lord, I confeſſe that it is *thy goodneſſe which endureth for ever, and thy compaſſion which never failes*, that is the cauſe that I have not been long ago *conſumed*. *But with thee, O Lord, there is mercy and plenteous redemption.* In the *multitude* therefore *of thy mercy, and confidence in Chriſts merits*, I intreat thy *divine Majeſty*, that thou wouldeſt not *enter into judgement with thy ſervant, neither be extreme to mark what I have hitherto done amiſſe*: for if thou doeſt, then *no fleſh can be juſtified in thy ſight*; nor

Deu. 7 26.

Dan. 9. 11. Gal. 3 10. 2 E.d. 9 13.

Iam. 3. 22.

Pſal. 130. 7. Pſal 5. 7. Pſal. 13. 5.

Pſal. 14.

nor any living ſtand in thy preſence. But be thou merciful unto me, and *waſh away all the uncleanneſs of* my ſin with the merits of that precious *blood* which *Jeſus Chriſt* hath ſhed for me, and ſeeing that he hath born the *burden* of that curſe, which was due for my trangreſſions, O Lord, deliver me from my *ſins*, & from all thoſe *Iudgments* wch hāg over my head, as due unto me for them: and ſeparate them as far from thy *preſence, as the eaſt is from the weſt*: bury them in the *burial of Chriſt*, that they may never have power to riſe up againſt me, to ſhame me in this *life*, or *condemn* me in the world which is to come. And I beſeech thee, O Lord, not onely to waſh away my ſins with the *blood* of thine immaculate *Lamb*, but alſo to purge my *heart* by thy holy *Spirit*, from the droſs of my natural corruptions: that I may feel thy *Spirit* more and more *killing* my *ſin*, in the *power* and *practice* thereof: ſo that I may with more freedom of minde, and liberty of *will*, ſerve thee the *everlaſting God in righteouſneſs and holineſs* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere to be thy faithful and unfained ſervant unto my lives end: that when this mortal life is ended, I may be made partaker of *immortality*, and everlaſting *happineſs* in thy heavenly kingdom. In the mean time, O Lord, whilſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that ſmall *number* and remnant of dayes, which thou haſt

Ezz. 26 25.
1 Joh. 1. 9.

Gal. 3. 13.

Pſal. 103. 12.

Col. 2 12, 13.
Eph. 2. 5: 6.

Joh. 1. 29.
Pſal. 51. 7. 10.

Gal. 4. 24 25.
Luk. 1. 74: 75.

Mat. 24. 13.

haſt appointed for me to live in this *vale* of miſery, *Teach me ſo to number my dayes, that I may apply my heart unto wiſdome* : and as thou doeſt adde dayes unto my life; ſo, good Lord I beſeech thee; adde *repentance and amendment* to my dayes, that as I grow in *yeers*, ſo I may encreaſe in *grace*, and favour with thee, and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be *wanting* in me, and *neceſſary* for me, with an increaſe of all thoſe good gifts, wherewith thou haſt already endowed me : that ſo I may be the better *inabled* to lead ſuch a *godly life, and honeſt converſation*, as that thy Name may thereby be glorified, *others* may take good example by me, and my *ſoul* may more cheerfully feed on the *peace* of a good *conſcience*, and be more repleniſhed with the *joy* of the *Holy Ghoſt*. And here, O Lord, according to my bounden duty, I give thee moſt humble and hearty *thankes*, for all thoſe bleſſings which of thy goodneſs thou haſt beſtowed upon me. And namely, for that thou haſt of thy free love, according to thine eternal *purpoſe elected me before the foundation of the world* was laid, unto *ſalvation* in *Jeſus Chriſt* : for that thou haſt created me in thine *own Image*, and haſt begun to reſtore that in me which was loſt in our firſt Parents : for that thou haſt effectually called me by the working of thy ſpirit, in the *preaching* of the Goſpel, and the receiving of thy *Sacraments*, to the

Pſal. 90. 12.

Rom. 14. 17.

Eph. 1. 4. Mat. 25. 34. Gen. 9. 6. Eph 4. 24. Col. 3. 10. Rom. 8. 28. Mat. 22. 3. Rom. 1. 16. Rom. 16. 25, 26. 1 Pet. 2 8. 9. Apoc. 5. 9.

the knowledge of thy saving grace and obedience of thy blessed will: for that thou hast bought and *Redeemed* me with the blood of thine *onely begotten Son*, from the torments of *Hell*, and thral of Satan: for that thou hast by *faith* in *Christ*, *freely justified me*, who am *by nature the childe of wrath*: for that thou hast in good measure *sanctified* me by thy holy Spirit, and given me so large a time to repent, together with the means of Repentance. I thank thee likewise, good Lord, for my *life, health wealth, food, raiment, peace, prosperity* and *plenty*, and for that thou hast preserved me *this night* from all perils and dangers of *body* and *soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my *body* from *sleep*: so I beseech thee waken my *soul from sin*, and carnal security; and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *Word*, and holy Spirit, to *illuminate my heart*: and give me grace, as one of thy *children of light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith and a clear conscience toward thee, and towards all men*, in all my thoughts, words, and dealings. And so, good Lord, bless all my *studies* and *actions*, which I shall take in hand this day; as that they may tend to thy *glory*, the *good* of others, and the *comfort* of mine own soul and conscience in that day, when I shall make my finall

Rom. 3. 28. Gal. 2. 16. Eph. 1. 3. 1 Cor. 6. 11. 1 Pet. 1. 2. 2 Pet. 3. 9.

Eph. 5. 13.

Luk. 16. 8. Phil. 2. 15. Act. 24. 16.

2 Cor. 5. 10. Zech. 3. 2. *accounts* unto thee for them. Oh my God, keep thy ſervant that I do no *evil* unto any man this day: and let it be thy bleſſed will, not to ſuffer the *Devil*, nor his wicked *angels*, nor any of his evil *members*, or my malicious *enemies* to have any power to do me any hurt or violence. But let the *eye* of thy holy providence watch over me Pſal. 34. 7. *for good, and not for evil*: and command thy *holy Angels to pitch their tents round about me*, for my defence and ſafety in my going out, and comming in, as thou haſt *promiſed* they ſhould do about them that feare thy Name, For, Pſal 91. 11. Pſal. 31. 5. Luke 23. 46. *into thy hands, O Father, I do here commend my ſoul*, and *body, my actions*, and all that ever I have to be guided, defended and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty forget thee*: Neh. 13. 31. yet Lord, I beſeech thee, do thou *in mercy remember me*. And I pray not unto thee, *O Father*, for my ſelf alone, but I beſeech thee alſo be merciful unto thy whole *Church*, and choſen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichriſt*; Give thy Goſpel a free and joyful paſſage through the world, for the *converſion* of thoſe who belong to thine *election* and *kingdome*.

Pſal. 51 18, 19. Bleſs the *Churches* and *Kingdoms* (wherein we live) with the continuance of Peace, Juſtice,

Justice, and true *Religion.* Defend the *Kings Majesty*, from all his enemies, and grant him a long life, in *health*, and all happinesse, to reign over us. Bless our gracious Queen *Mary*, Prince *Charls*, the Lady *Mary*, the Lady *Elizabeth*, & all her Princely issue. Encrease in them all *heroical gifts, and spiritual graces*, which may make them fit for those places, for which thou hast ordained them; direct all the *Nobility*, *Bishops*, *Ministers and Magistrates* of this Church and Common-wealth, to govern the *Commons in true Religion, Justice, obedience, and tranquillity.* Be merciful unto all the *Brethren* which fear thee, and call upon thy *Name*; and comfort as many among them as are *sick*, and comfortless in *body*, or *minde*: especially, be favourable to all such as *suffer* any trouble or persecution for the *testimony* of the truth, and holy *Gospel.* And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy wisdome: for the glory of thy *name*, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy comming, O blessed *Saviour*, and end these sinful dayes. And give me grace that like a wise *Virgin*, I may be prepared with *Oyle* in my *Lampe*, to meet thee the sweet *Bridegroom* of my Soul at thy comming, whether it be by the day of *death*, or of *Judgement*: and then, Lord Jesus come when thou wilt, *even Lord JESUS come quickly.* These and all other

Isa. 36.8. Psal. 72 15. 1 Tim. 2 2. Heb. 6.10.

1 Tim. 2.2.

Jam. 5.15. Heb. 11 36. 1 Cor. 10.15. 2 Tim. 2.9. 2 Cor. 1.6. &c.

Mat. 25.12. &c.

graces which thou knoweſt needful and neceſſary for me, this day and evermore, I humbly crave and beg at thy hands, O Father, giving thee thy glory, in that forme of Prayer, which Chriſt himſelf hath taught me to ſay unto thee, *Our Father which art in Heaven, hallowed be thy Name, &c.*

Meditations to ſtir us up to Morning Prayer.

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* prayers, or elſe to cut them ſhorter: meditate that prayer is thy *ſpirituall ſacrifice, wherewith God is well pleaſed:* and therefore it is ſo diſpleaſing to the Devil, and ſo irkſom to thy fleſh. Bend therefore thy *Affections* (will they, nil they) to ſo holy an exerciſe: aſſuring thy ſelf that it doth by ſo much the more pleaſe God, by how much the more it is unpleaſing to thy *fleſh.*

Heb. 13. 15. 16.

2 Forget not how the *Holy Ghoſt* puts it downe as a ſpecial *note* of reprobates: *they call not upon the Lord, they call not upon God* And when *Eliphaz* ſuppoſed that *Job* had caſt *off the fear of God*, and that *God had caſt* Job *out of his favour*, he charged him that he reſtrained *prayer before God*; making that a ſure note of the *one*, and a ſufficient *cauſe* of the other On the other ſide, that God hath promiſed, that *whoſoever ſhall call on his name ſhall be ſaved.* It is

Pſal. 14. 4. Pſal. 53. 4.

Job 15. 4.

Rom. 10. 12.

is certain, that he who maketh no conſcience of the duty of *Prayer*, hath no grace of the holy *Spirit* in him. For the *Spirit* of *grace* and of *prayer* are one, and therefore *grace* and *prayer go* together. But he that can from a *penitent* heart (morning and evening) pray unto God, it is ſure that he hath his *meaſure* of *grace* in this world; and he ſhall have his portion of *glory* in the life which is to come. Zech. 12. Ie.

3. Remember, that as *loathing* of meat, and *painfulneſs* of ſpeaking are two *Symptoms* of a ſick body: ſo *irkſomneſs* of praying when thou talkeſt with God, and careleſnes in hearing, when God by his *Word* ſpeaks unto thee, are two *ſure ſignes* of a ſick ſoul.

4. Call to minde the zealous devotion of the Chriſtians in the *Primitive Churches*, who ſpent many whole nights and vigils in *watching* and *praying* for the forgiveneſs of their ſins: and that they might be found ready at the comming of Chriſt. And how that *David* was not content *to pray at Morning, at Evening, and at Noone*: but he would alſo *riſe up at Midnight to pray unto God*. And if Chriſt did chide his Diſciples, becauſe they would not watch with him one houre in *praying*,, what chiding doſt thou deſerve who thinkeſt it too long to continue in prayer but one quarter of an hour? If thou haſt ſpent divers houres in ſeeing a vaine *Maſque* or a *Play*; yea, whole dayes and nights in *Carding* and *Dicing*, to pleaſe the *fleſh*; be aſhamed Pſal. 55. 16, 17. Mat. 26. 40.

to think a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider that if the *Papists* in their blind superstition, do in an *unknown* and therefore * *unedifying* Tongue (fit onely for the children of * *mystical Babylon*) *mutter* over upon their * *Beades*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they in their *superstitious* devotion, rise up in *judgement* against thee, professing thy self to be a true worshipper of Christ? if that thou thinkest those Prayers to be too long a taske, being shorter for quantity then theirs, but far more profitable for quality, tending onely to *Gods* glory, and thy good; and so compiled of Scripture phrase, as that thou mayst speak to God well in his own holy *words*, as in thy own native *language*; Be ashamed, that Papists in their *superstitious* worshipping of *creatures* should shew themselves more devout then thou, in the *sincere* worshipping of the *true* * and onely God. And indeed, a prayer in private devotion, should be one * continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are the *Fowles* which the *evil one* sends to devour the good *seed*, and the carkasses of thy spiritual Sacrifices: but

*1 Cor.14.13, &c.10.26 27. Gen.11.7.9. Apoc.17.5.
* A superstition. qui filo incertis numerant sus murmura baccis Mant. Alphons. lib.3.

*John 17.3. Vox continuata, non concis. & rupta ut bat talogia vitetur. Perkins: de una rat. concl. ca. 10. Mat.13.4.19. Gen.25.11.

but indeavour, with *Abraham to drive them away*. Yet notwithſtanding, if thou perceiveſt at ſometimes that thy ſpirits are *dull*, and thy minde not apt for *prayer*, and holy devotion; ſtrive not too much for that time: but *humbling* thy ſelf at the ſenſe of thine infirmities and dulneſs, knowing that God accepteth the willing minde, (though it be oppreſſed with the *heavineſs of the fleſh*) endeavour the next time to recompence this dulneſs by *redoubling* thy zeal, and for the time preſent commend thy ſoul to God in this, or the like ſhort Prayer.

Mat. 26. 41. 1 Cor. 8. 13.

Another ſhort morning Prayer.

O Moſt gracious God, and merciful FATHER, I thine unworthy Servant, do here acknowledge that as I have been *born in ſin*, ſo I have lived *in iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the deſires of mine own Will, and luſts of my fleſh, not caring to be governed by thy holy Word and Spirit: and therefore I have juſtly deſerved all *ſhame* and *miſery* in this life, and everlaſting *condemnation in hell fire*, if thou ſhouldeſt but deal with me according to thy *Juſtice* and my *deſert*. Wherefore O heavenly *Father*, I beſeech thee (for thy Son *Jeſus Chriſt* his ſake, and for the merits of that bitter death and bloody Paſſion, which I beleeve that he hath ſuffered (for *me*) that thou wouldeſt par-

don and forgive me all my *ſins*, and deliver me from the *ſhame* and *vengeance*, which is due to me for them. And ſend thy holy *Spirit* into my *heart*, which may aſſure me that thou art my *Father*, and that I am thy *childe*, and that thou loveſt me with an unchangeable love; and let the ſame thy *good Spirit* lead me in thy *truth*, and *crucifie* in me more and more all worldly and carnall *luſts*, that my ſins may more and more *dye* in me; and that I may ſerve thee in *unfained righteouſneſſe* and holineſs this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Chriſt*) be made a partaker of everlaſting *glory* in thy heavenly Kingdome. And here *O Lord*, from the bottome of my heart, I thank thee for all thy bleſſings which thou haſt beſtowed upon my ſoul and body: for *electing* me in thy love, *redeeming* me by thy *Sonne*, *ſanctifying* me by thy *Spirit*, and *preſerving* me from my *youth*, untill this *preſent* day and houre by thy moſt gracious *providence*.

I thank thee more eſpecially, for that thou haſt defended me this night from all perils & dangers, and haſt brought me ſafe to the beginning of this day. And now (good Lord) I beſeech thee keep me this day from all evil that may hurt me, and from falling into any groſs ſin that ſhould offend thee. Set thy fear before mine eyes, and let thy Spirit ſo rule my heart, that all that I ſhall think, do, or ſpeak, this day may

may tend to thy glory, the good of others, and the peace of mine own conſcience. And to this end, I commend my *ſelf*, and all my wayes and actions, together withall that do belong unto me, unto thy gracious *direction and protection:* praying thee to keep both them and me from all *evil*: and to give a bleſſing to all our honeſt labours and endeavors. Defend thy whole Church from the tyranny of the World, and of Antichriſt; preſerve our gracious *King* from all conſpiracies and treaſons: grant him a long and proſperous Reign over us. Bleſs our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely iſſue, endue them with thy grace, and defend them from all evil. Bleſſe all our *Miniſters* and *Magiſtrates*, with theſe graces and gifts, which thou knoweſt neceſſary for their places. Be favourable to all that fear thee, and tremble at thy Judgements: comfort all thoſe that are ſick and comfortleſs; Lord keep me in a continuall readineſſe, by faith and repentance for my laſt end, that whether I live or die, I may be found thine owne, to thine eternal *glory*, and mine everlaſting *ſalvation*, through Jeſus Chriſt my onely Saviour. In whoſe bleſſed name I beg theſe mercies at thy hands, and give unto thee thy praiſe and glory, in that prayer, which he hath ſanctified with his own lips, ſaying, *Our Father, &c.*

Further Meditations to ſtir us up to Prayer in the Morning.

THink not any *buſineſs* of *haſt* (though never ſo great) a ſufficient *excuſe* to omit *prayer* in the Morning, but meditate.

1. That the *greater* thy buſineſs is, by ſo much the more need haſt thou to pray for *Gods good ſpeed* and *bleſſing* thereon: ſeeing it is certain that *nothing can proſper without his bleſſing*.

2. That many a man when he thought himſelf *ſureſt*, hath been *ſooneſt* croſſed, ſo maiſt thou.

quem dies vidit veniens ſuperbum, Hunc dies vidit fugientem jacentem. Senec. Neſcis quid veſper ſerus vehat Var.

3. That many a man hath gone *out* of his door, and never come in againe. Many a man who roſe well and lively in the morning, hath been ſeen a dead man ere night. So may it befall thee: and if thou be ſo carefull (before thou goeſt abroad) to drink, to fence thy body from ill *aires*, how much more careful ſhouldeſt thou be to pray to preſerve thy ſoul from evil temptations.

4. That the time ſpent in *prayer*, never hindreth, but *furthereth* and *proſpereth* a mans journey and buſineſſe.

5. That in going abroad into the *world* thou goeſt into a *Forreſt* full of unknown dangers: where thou ſhalt meet many *bryars* to tear thy good *name*: many *ſnares* to trap thy *life*, and many *Hunters* to devour thy *ſoul*. It is a field of pleaſant *graſs*, but full of poiſonous *ſerpents*. Adventure not therefore to go naked amongſt theſe

these *bryars*, till thou hast prayed *Christ* to *cloath* thee with his righteousness, nor to pass through these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide: nor to walk *bare-foot* through this *snakie* field; till, having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen serpent* in the *eyes* of thy *faith*, that so if thou commest not home *holier*, thou maist be sure not to return worser, then when thou wentest out of door.

Therefore though thy hast be never so much, or thy business never so great: yet go not about it, nor out of thy doors, till thou hast at least used this or the like short prayer.

A brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins; which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgements*, which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest; I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self, and all my actions, unto thy blessed protecti-

protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, & the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord in my *going* out and *comming* in: and grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be necessary for me this day and ever, in that prayer which *Christ* himself hath taught me, saying: *Our Father which art*, &c.

Meditations, directing a Christian how he may walke, all the day with God, like Enoch.

HAving thus begun, keep *all the day after* as diligent a *watch* as thou canst, over all thy *thoughts*, *words*, and *actions*, which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules.

Rom. 8. 26. Phil. 2. 3. Prov 27. 2.

First for thy thoughts.

BE [a] careful to suppress every sin in the first motion. Dash [b] *Babylons* children, (whilest they are young) against the stones. Tread (betimes) the *Cockatrice* Egge,

(a) Eph. 4. 27. (b) Mat. 5. 28, 29. Psal. 137. 9. Esa. 59. 5.

Egge, leſt it break out into a *Serpent*. Let ſin be to thy heart a ſtranger, not a home-dweller. Take heed of falling oft in the ſame ſin, leſt the *cuſtome of ſinning* * *take away the conſcience of ſin*, and then ſhalt thou wax ſo *impudently wicked*, that thou wilt neither *fear God*, nor *reverence man*.

* qui conſcien ſiæ curam abjiciunt nec homines reverentur nec Deum.

2. Suffer not thy minde to feed it ſelf upon any imagination which is either *unpoſſible* for thee to do, or *unprofitable*, if it be done: but rather think of the worlds *vanity*, to contemne it: of *death*, to expect it; of *judgement* to avoid it; of *hell*, to eſcape it; and of *Heaven*, to deſire it.

Prov 6.14. Zech. 8.17.

3. Deſire not to fulfill thy minde in all things; but learn to deny thy ſelf *thoſe* deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandal* on thy *Religion*, or *hatred* to thy *Perſon*. Conſider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to ſee thine own *miſery* through *unbelief*, *ſelf-love*, and *wilful breaches of Gods law*: and the *neceſſity* of Gods mercy through the merits of *Chriſts Paſſion*, to be ſuch; that if thou wert demanded, *What is the vileſt creature upon earth?* thy conſcience may anſwer: *mine own ſelf, by reaſon of my great ſins*: and that if on the other ſide thou wert asked, *What thou eſteemeſt to be the moſt precious thing in the World?* thy heart might anſwer, *One drop of Chriſts blood to waſh away my ſinnes*. And as thou tendereſt the ſalvation of thy ſoul, live not

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in any *wilful filthiness*. For true *faith*, and the *purpose of sinning* can never stand together.

5. Approve thy self to be a true servant of Christ, not onely in thy *general* calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making conscience to eschew every *known sin*, and to obey God in every one of his Commandements; like *Josiah*, who *turned to God with all his heart according to all the Law of Moses*; and *Zachary* and *Elizabeth*, *who walked in all the Commandements of God without reproof*. But if at any time through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sin* encreased, and thy *purpose of amendment* confirmed.

2 Kings 23.25. Luke. 1.6.

6. Beware of affecting *popularity* by adulation; the end never proves good. And though attained by *due desert*; yet mannage it wisely, lest it prove more dangerous then contempt. For States, desire but to keep down whom they *contemn* for their unworthiness: but to cut off, whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a * *discontented minde*, for it may work thee more *woe*, then thou art *aware* of. It is a *special mercy*, in the multitude of so *many blessings*, as thou doest enjoy, to

* Socrates in forum egressus, quam multis ego inquit non egeo, * Non est ergo pauper, qui caret, sed qui eget. Dimidium plus toto. Hesiod.

to have some *crosses*, God gives thee *many blessings*, lest through want (being his child) thou shouldest *despaire*: And he sends thee some crosses, lest by too *much* prosperity (playing the fool) thou shouldest presume. Many who have mounted to great *dignities*, would have contented themselves with *meaner*, had they known their great *dangers*: affect therefore competency rather then *eminency*. And in all *thy will* have ever an eye to GODS *will*, lest thy *self-action* turn to thy *own destruction*. Happy the man, who in his short life is least known to the world, so that he doth truely know God and himself? whatsoever *cross* therefore thou hast to *discontent* thee, remember, that it is *less* then thy *sins* have *deserved*. Count therefore *Christ* thy chiefest *joy*; and sin thy greatest grief: esteem no want, to the want of *Grace*; nor any loss, to the loss of *Gods favour*: and then the discontentment for *outward meanes* shall the less perple xthine *inward* minde. And as oft as Satan shall offer any motion of discontentment to thy minde, remember Saint *Pauls* admonition, *We brought nothing into the world, and it is certain that we can carry nothing out, And having food and raiment, let us be therewith content, but they that will be rich fall into tentation, and a snare, and into many fooliſh and hurtful lusts, which drown men in destruction, and perdition* Pray therefore with wise *Agur*; *O Lord give me neither poverty nor riches, feed mee with food.*

Fertiunt summos fulmina montes. Hor. Tangunt magnos tristia fata deos. Ovid. Qui notus nimis omnibus, ignotus moritur sibi sen.

1 Tim. 6. 7, 8, 9. Insaniae damnandi sunt qui tam immita tam anxie congerunt quum sit tam paucis opus Vivas, Pro. 30. 8, 9. Vigitur exiguo melius Claud.

food convenient for me, leſt I be too full and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the Name of my God in vain.

1 Tim.6.8.9, Gen.28 20.

7. Beſtow no more thought upon *worldly things* then thou needs muſt, for the diſcharge of thy *place*, and the maintenance of thy *eſtate*: but ſtill let thy care be greater for * *heavenly* then *earthly* things: and be more grieved for a † *diſhonour* done to God, then for an *injury* offered to thy ſelf; but if any private injury be offered unto thee, bear it as a Chriſtian, with *patience*. Never was an innocent man wronged, but if he patiently bore his croſſe, hee *overcame* in the end. But thy *good name* in the mean while is wounded? bear that alſo with *Patience*. For he that at the laſt day will give thy *body* a reſurrection, will as ſure in his good time, grant a reſurrection to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the *hurt* which thou doſt *thy ſelf*, is more then that which thine enemy can do unto thee. Neither canſt thou more *rejoyce* him, then to hear that it throughly vexeth thee. But if thou canſt ſhew patience on *earth*, God wil ſhew himſelf *juſt* from *Heaven*, pray for him; for, if thou be a good *man* thy ſelfe, thou canſt not but rejoyce if thou ſhouldeſt ſee thy worſt *enemy* to become *a good man too*. But if he ſtill continueth in his *malice*, and *increaſeth* in his *miſchief*, give thou thy ſelf unto prayer, committing thy *ſelf*, and commending thy Cauſe unto the *Righ-*

* Col 3.1.2. Phil.3 20.
† Joh.7.9. Pſal.131 2.&c.
Nobile vincendi genus eſt patientia! vincit qui patitur, ſi vis vincere, diſce pati. Optima injuriæ ultio eſt obliviſci, efficit enim vt animum levit, nec magis lædit quam ſi acta non eſſet.

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teous Judge of heaven and earth, saying, with *Jeremy*; *O Lord of hosts that judgest righteously, and tryest the reines and the heart: vengeance is thine, and unto thee have I opened my cause*, in the mean while *wait* (with *David*) *on the Lord, be of good courage, and he shall comfort thine heart.* Jer.11.20.

8. The more others *commend* thee for an excellent act, be thou the more *humble* in thine *own thoughts*. Affect not the vain praises of men; the blessed Virgin was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels in heaven*, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, *others* will do that for thee Be not thou *curious* to know other mens *doings*, but rather be careful that no man know any *ill dealings by thee*. Ne va bis quod scis offendes sed rebus te offende scire. Psal.49.18.

2. Esteem no sin *little*, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewaile therefore the *misery* of thine own estate: and as occasion is ministred, [a] *mourn* for the *iniquity* of the *time*, Pray to God to *amend* it, and be not thou one of them that make it worse. (a) Ezr.9.4. Psal 69.9. Mat.3.5.

10. Lastly, Think often of the [b] *shortness* of thy life, and certainty of *death*, and wish rather *a good life*, then a long. For as one day of *Mans life* is to be preferred before the *longest* age of a *Stag* or *Raven*: so one day spent *religiously*, is to be higher valued, (b) Heu fugiunt frœno non remorante dies. Ps. 90,91.10 11 Non quam diu sed quam bene.

valued, then a mans* *whole life* that is consumed in profaneness.

Cast over therefore once every day the number of thy dayes, by *substracting* those that are past (as being vanished like yester-nights Dream) *contracting them* that are to come (since the one half must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine own sickness, and the death of friends:) counting* only the *present day* thine; which spend as if thou wert to spend no more.

*Fuit, nos vixit Sen. Non refert quanta sit vitae diuturnitas, sed qualis sit administratio. Vives. Tota vita dies. unus, ne mitem sit homines non exsatiari jisdem toties redeuntibus.

* Non potest Praesentem diem recte vivere qui se non eam quasi ultimam victurum esse cogitat.

Secondly for thy Words.

1. REmember that thou must answer for every * *idle word*; that in *multiloquie*, the wisest man shall over-shoot himself. Avoid therefore all *tedious and idle* talk, whereof seldom ariseth *comfort*, many times *repentance*: especially beware of rash answers, when the tongue out-runns the minde. The word was thine whilest thou keptst it in: it is * *anothers* as soon as it is out. O the shame, when a mans own tongue shall be produced a witnesse, to the confusion of his own face.

Let then thy words be few, but advised: fore think whether that which thou art to speak be fit to be spoken: affirm no more, then what thou knowest to be true; and be rather * *silent*, then speak to an ill, or to no purpose.

2 Let thy heart and tongue ever go together

* Mar. 12. 36.
* Prov. 17. 21. & 10. 17. Dixisse iaepe penitulr, tacuisse vero nunquam.

*Nescit vox missa reverti: quam periculosum illud, lingua quo vadis. Nescit poenitentiae loqui, qui proferenda prius suo tradidit ex animo, Cassiod l. 10. Eph. 4.

* Jam. 1. 19. Consultius est tacere, quam inepte loqui.

gether in honesty and truth: hate * dissembling and lying in *another*, detest it in thy self, or God will detest thee for it: for *he hateth a liar and his Father the Devil alike.* And if once thou be discovered to make no *conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy *word* then to a liars Oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lie, yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remaine, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of * infirmity (or against his will) and him who * offendeth malitiously, and of set purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscurity*, as thou wouldst thy meat from poyson: and let thy talk be * *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou * speakest of Religion, then when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine errour; rejoyce to find the truth, and magnifie it. Study therefor three things especially; to *understand well*, to say well, and to do *well.*

And when thou meetest with *Gods children*, be sure to make some holy advantage * by them; learn of them all the good that thou

* 1 Pet. 2 1. Psal 3 2. Si Mendacem te norint: nemo tibi credit, etiam si affirmes veritsima. Arist. Odi tanquam amaturus Prov. 6. 3. Act 3 17. * 1 im 1. 13. Psal. 59. 3. 5. Psal. 102. 7

* Eph. 4. 29. Psal 1. 2. Pro. 31. 26. Pii est alios reddere pios. * Psal. 129. 31.

* Psai 69. 9. * Si verum audis sientio protinus rerere, illique tanquam divinae rei assurgio:

thou canſt; and communicate with them all the good things that thou knoweſt. The more good thou teacheſt others, the more will God ſtill * miniſter unto thee. For as the *gifts of men*, by much uſing: do *periſh* and *decreaſe*: ſo the *gifts of God*, by much uſing do the more *grow and increaſe*; like the † *widows* pitcher of oyle, which the more is poured to fill other veſſels, the more it was ſtill repleniſh'd in it ſelf.

* Mat.4.24,25.

† 2 King.4.2.

4. Beware that you believe not all that is told you, and that you tell not * all that you hear, for if you do, you ſhall not long enjoy true friends, nor ever want great troubles. Therefore in accuſations, be firſt aſſured of the truth, then cenſure. And as thon tendereſt the reputation of an honeſt heart, never let malice in hatred, make thee to reveal that which love in friendſhip, bound thee a long time to conceal. But for fear of ſuch after claps, obſerve two, things;

* Eccl.3.7. Luke.2.19. Arcanum tibi creditum fide. lius cuſtodi quam depoſi tam pecuniam.

Firſt, though thou haſt many acquaintance; yet make not any thy familiar friend but he that truly * fears God: ſuch a one thou never needeſt to fear. For though you ſhould in ſome particulars fall out, yet Chriſtian love, the main ground of your friendſhip, wil never fall away, and the fear of God will never ſuffer him to doe thee any villany. Secondly, do nothing in the ſight of a civil friend, for which thou canſt not be ſafe, unleſs it be concealed: nor any thing for which (if *juſt* cauſe be offered) thou needeſt fear him, if he prove thine

* Vera amicitia tantummodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis civilem amicum ſic habeas reputes poſſe inimicum fieri.

thine *unjuſt* enemy. If thou haſt done any thing amiſs, aſk God forgiveneſs, and perſwade thy ſelf, rather then thy friend to keep thine own counſel. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* then true Religion, if ever that cauſe fail, the friendſhip falleth off: and the rather, becauſe that as God breeds among men, peace, truth, and amity, that we ſhould live to do one another good, ſo the devil daily ſoweth falſhood, diſcord, and emnity, to cauſe (if he can) deareſt friends to devour one another.

quod taceri vis, prius ipſe taceas. Bellum non eſt homi num ſed (quod verbum ſonat) belluarum. & cum vitiis non hominibus gerendum. Eph 5 4. Pſa. 15. 3.

5 Make not a jeſt of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whoſe brains having once conceived an old ſcoffe, his mind travails (as a woman with childe) till he be delivered of it. Yea, he had rather loſe his beſt friend, then his worſt jeſt. But if thou be diſpoſed to be merry, have a ſpecial care of three things.

Irridere pium, nefas, impium immane, hominem inhumanum. Nemo videtur ſibi tam vilis ut irrideri mereatur. Phil. 4. 4.

Firſt, that thy mirth be not againſt *Religion.*

Secondly, that it be not againſt *Charity.*

Thirdly, that it be not againſt *Chaſtity:* and then be as merry as thou canſt, only in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knoweſt not what ſhall be the manner of thine own end. But be more * glad to ſee the *worſt mans amendment,*

* Valentinianus Imp. Cum ſupplicio mortis aliquis afficiendus eſſet aliebat malle ad vitam revocare; Crudelis animi eſt alienis malis gaudere & non miſereri communem naturam.

then

then his *punishment*. Hate no man, for fear lest *Christ* love him: who will not take it wel that thou should'st hate *whom he loveth*. *Christ loved* thee, when thou wast his enemy, by the merits therfore of his bloud, he requireth thee, for his sake, to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an hundred *pence*, for the forgiveness of *ten thousand Talents*. The sixty hundred thousand Crowns, for ten Crowns. Petty forgiveness of man, for infinite forgiveness of Almighty God. Though thou thinkest thine enemies unworthy to be forgiven, yet Christ is worthy to be obeyed.

Rom. 5. 8. 10. Eph 2. 4.

Mat. 18. 24. 25.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Psal. 119. Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet.

8. Ever think him a true friend, who tels thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way it

Reprehensio semper vel meliores vel causiores nos reddit. Si reprehendi fers aegre, reprehensa nescieris. Levit. 19 22.

it makes a wise man better or warier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

quifacile in setus jurat, in juris jurabit. qui in jacio, & in mendacio. Vives Psal. 141. 3.

9 Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouthes: much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vaine, rash*, or false oaths, is an undoubted signe of a soul, that never truly feared God. Pray therefore with *David*, when thou art to speak of any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10 Lastly, in * *praising* be discreet; in [b] * *saluting*, courteous, in [c] *admonishing* friendly: in [d] *forgiving*, merciful: [e] *promising*, faithful, and bountifull in [f] *recompensing* good service: making not the rewards of *vertue*, the gifts of *favor*.

(a) 1 Pet. 5.
(b) Rom. 12.
* Affabilitas & comitas sunt nullis impendij, amicitias tamen magnas conglutinant exhibita, dissolvunt pretermissa
(c) 1 Thess. 3. 5. Lev. 19. 17.
(d) Psal. 15. 4.
(f) Deut. 15.

Thirdly, for thy Actions.

1. DO no evil though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken *counsel at Gods Word*, of the *lawfulness thereof*, and prayed for his blessings upon thy indeavor; and then do it in the name of God with cheerfulness of heart, committing the success unto

Psal. 119. 101.
1 Cor. 7. 5.
1 Sam. 30. 1.

unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

1 Cor. 7 5. Immineat semper occasionis suae diabolus. Greg

2 When thou art tempted to do an evil work, remember that Satan is where his business is. Let not the childe of God be the instrument of so base a slave, hate the *work*, if thou abhorrest the *Author*. Ask thy *conscience* these two questions; *Would I have another doe this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with *Ioseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those which are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *Davids*, *to the open light, before all Israel, and before the Sun.* Be therefore as much afraid of secret sins, as open shame. And so avoid all in *general*, as that thou dost not allow to thy self any one particular, or darling sin, which the corruption of thy nature could best agree withal: For the crafty Devil can hold a mans soul as *fast by one*, as by *many sins*: and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the * occasion.

Matt. 7.12. Luk 16.2. 2 Cor. 5.10. Gen. 39.9-11, &c

2 Sam. 12.12. Luk. 8.17. & 11. 2 Pro. 5 8. & 6, 27.

* Omnia peccandi occasio vitanda est, nam qui amat periculum peribit in illo. Eccles. 3.

3 In effecting good actions which are within

within the compass of thy calling, distrust not Gods providence, though thou see the means either wanting or weak. And if meanes do offer themselves, be sure that they be lawful: and having gotten lawful meanes, take heed that thou relye not more upon them, then upon God himself. Labour, in a lawful Calling, is Gods ordinary meanes, by which he blesseth his Children with outward things. Pray therefore for Gods blessing upon his own meanes. In earthly business, bear an heavenly minde: do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdome* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both *actions* and *means*, endeavor with *Paul* to have *alway a clean conscience towards God and towards men.*

Iudg. 7. 7.

Mat. 16. 26. Hic murus aheneus esto, nil conscire sibi nulla pallescere culpa. Hor. Act. 24. 16.

Look to your selves, what conscience ye have; For Conscience shall damn, and conscience shall save.

4 Love all good things for Gods sake: but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself: He that would therefore be safe

Psal. 118. 6. 7. Rom. 8. 13. Prov. 16. 7. Gen. 32. 3 &c. Gen. 21. 7 29, 42. Exo. 32. 25. Num. 14. 42, 43 &c.

from the fear of his enemies, and live ſtill in the favour of his God; let him redeem the folly of the time paſt, with ſerious repentance, look to the time preſent with religious diligence, and take heed of the time to come with careful providence.

5 Give every man the honour due to his place, but honour a man more for his goodneſs, then for his greatneſs. And of whomſoever thou haſt received a benefit, unto him (as God ſhall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every bleſſing received from God as a *pledge* of his eternal love, and a *ſpur* to a *godly life*.

Pſal 27. 11, 12, 13.

6 Be not proud for any external worldly goods, nor for any internal ſpiritual *gifts*. *Not for external goods*, becauſe, that as they came *lately*, ſo they will *ſhortly* be gone againe; their loſs therefore is the leſs to be grieved at. *Not for any internal gifts*, for as God gave them, ſo he will likewiſe take them away, if (forgetting the giver) thou ſhalt abuſe his gifts, to puffe up thine heart with a pride of thine own worth, and contemne others, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any one vertue that moves thee to be ſelf conceited? thou haſt twenty vices that may better vilifie thee in thine own eyes.

Tu recte vives, ſi cuius eſſe quod audes. Hor. Ep. ad Q. in.

Be the ſame in the ſight of God, who beholds thy *heart*, that thou *ſeemeſt* to be in the *eyes of men* that ſee thy face. Content not

not thy self with *an outward good name*, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures I never read of any Hypocrites repentance: and no wonder, for whereas after *sinne*, *conversion* is left as a means to cure all other sinners; what means remains to *recover* him, who hath converted *conversion* it self unto sin? Wo therefore unto the Soul that is not, and yet still seemeth religious.

Nil juvat bonum nomen, reclamante conscientia.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the *life* of the godly, that thou mayest imitate it; and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and love the religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy & devout thereby. Observe therefore how by the continual use of good means thou feelest thy special corruptions weakned, and thy sanctification more and more encreased, and make no more shew of holinesse outwardly to the world, then thou hast in the sight of God inwardly in thine heart.

Num 23. 10. Ps. 37. 35 36 37.

1 Cor. 1. 28. Isa. 58 56. Mat. 23. 27, 28. Psa. 51 6.

8. Endeavour to rule those who live under thine authority, rather by love then by fear: for to rule by * love is easie and

* Ama & impera. Blando vis vatet impetio, Ansel.

safe; but tyranny, is ever accompanied with care and * terrour. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods Justice suffer the sway that is grounded on tyranny, long to continue. Remember that though by * humane ordinance they serve thee; yet by a more peculiar right they are || Gods Servants. Yea, now being *Christians, not as thy servants, but above servants, brethren, beloved in the Lord.* Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

*Qui terret plus ille timet: sors ille Tyranno convenit. Claud de instit. prin.

* 1 Pet. 2. 13.

Levit. 25. 55. Philem. 16. 1 Cor. 9. 6. Sic Pericles, quoties chlamydem indueret, Apud se dicere consuevit. Attende Pericles quod Sestaturus et imperium in liberos Athenienses. Pla. in Apoph.

9. Remember, that in all actions none makes a Magistrate more like God, whose Vicegerent he is, than in doing justice *justly*. For the due execution whereof,

First, have an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that thou keep the other for the accused: for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred: as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Quanto magis ut quoties sit, thoritatem exercituris ea apud terpsum dicere deberes? Memento homo, quod imperium geris in liberos Christianos.

Fourthly, deny not justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy

Qui statuit aliquid parte inaudita altera aequum licet statuerit, haud aequus fuit, Sen. in Med.

come

come in equal ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the *high hills of cunning advantage, powerfull combination, and violent proſecution* : and on the other ſide *the low valleyes of poverty, ſimplicity,* and *deſolation* : prepare thy way (as God doth) to Judgement by * *raiſing valleyes, and taking down Hills,* equalling inequality : that ſo thou mayeſt lay the foundation of thy ſentence upon an even ground. In matters of right and wrong, 'twixt party and party, let thy conſcience be carefull, rather *Jus* * *dicere,* to pronounce the Law that is made, *Secundum allegata & probata,* rather then *Jus dare,* to make a Law of thine own, upon the authority of *ſic volo, ſic jubeo,* fearing that fearful maledi-ction : *Curſed be he that removeth his neighbours Land-mark.* In tryals of life and death, let Judges, like *Elohim, in juſtice remember mercy,* and ſo caſt the ſevere eye of Juſtice upon the *fact,* as that they look with the pitiful eye of Mercy upon the *Malefactor,* wreſting the favour of the *Law* to the favour of *life,* where *Grace* promiſeth amendment : but if *Juſtice* requireth that ‖ *one* rather then *unity* muſt periſh, and that a rotten member muſt be * cut off, to ſave the whole body from putrifying ; *fiat Juſtitia.* But whileſt thou art pronouncing the ſentence of judgment on another, remember, that thine *own* judgement hangs over thy head. In all cauſes therefore judge aright, for thou ſhall be ſure to finde

Judicious Sir F Bacons Eſſayes: of judicature.
* Luk. 3. 4, 5. Iſaiah 40. 3.

* 2 Cron. 15 10.

Deut. 27. 17. Heb. 3. 2.

* Melius pereat unus quam ut pereat unitas.
* Enſe reſcindendum, ne pars ſincera trahatur.

a righteous judge, before whom thou muſt ſhortly appear to be judged thy ſelf: at what time thou mayeſt leave to thy *friend* this for thine *Epitaph*, *Nuper eram Judex,*
jam Judicis ante Tribunal
Subſiſtens paveo: Judicor ipſe modo.

Many (I know not upon what grounds) ſeem to be much grieved with the *Lawes* of the Land: but wiſer Men may anſwer them with the Apoſtle, *Nos ſcimus bonam eſſe Legem, modo Judex ea legitimè utatur,* 1 Tim. 1. 8. *We know that the Law is good, if a man uſe it Lawfully.* And he ſhall be unto me a righteous Judge; whoſe heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conſcionable practice of theſe precepts. And to that rare and venerable Judge, I ſay with *Jehoſophat: Be of courage, and do juſtice, and the Lord will be with the good.* 2 Chron. 19. 11.

10 Laſtly, make not an occupation of any recreation. The longeſt uſe of pleaſure is but ſhort: but the Pains of pleaſure abuſed are eternal; like therefore lawfull recreation, ſo far forth, as it makes thee fitter in body and minde, to do more cheerfully the ſervice of God and the duties of thy calling. Thy work is great, thy time is but ſhort, And *he who will recompence every man according to his works, ſtandeth at the door.* Pro. 24. 17. Phil 4. 8. Vita brevis oppſque multum, operarii pigri, & urget Paterfamilias Rabbi Apotheg. Apo. 22. 12. Jam. 5. 9. Think how much work is behind, how ſlow thou haſt wrought in thy time which is paſt; and what a reckoning thou ſhould'ſt make, if thy Maſter ſhould call thee this day to thine accounts:

Be

Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man would of an *old Lease*, that were neer expiring, and when thou disposest to *recreate* thy self, remember how small a time is alloted for thy life: and that therefore much of that is not to be consumed *in idleness, sports, playes, and toyish vanities*, seeing the *wheel* is but a *short while*, though it be all spent in doing the best good that thou canst: for Man was not created for *sports, playes*, and *recreations*: but *zealously* to serve God in *Religion*, and *conscionably* to serve his neighbor in his *vocation*, and by both to ascertain himself of eternal Salvation. Esteem therefore thy loss of * *time* one of the greatest losses Redeem it carefully, to spend it wisely, that when the time cometh, that thou mayest be no longer a *Steward*, on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven; where thou shalt joyfully enjoy thy Masters joyes for evermore.

* Nihil est aliud tempus quam vita quam unusquisque tantum te amare profitetur quam rei nullius magis ut prodigi quam temporis Eph 5. 16. Luk 16. 2. Mat. 25. 24.

Meditations for the Evening.

At evening when thou preparest thy self to take thy rest, meditate on these few points.

1. THat seeing thy dayes are numbred, there is one more of thy number spent, and thou art now the neerer to thy end by a day.

Psal. 90. 10. Job. 14. 5. Vive memor quam sis brevis aevi. Hor.

2. Sit down a while before thou goest to bed, and consider with thy

ſelf what memorable thing thou haſt ſeen, heard, or read that day more than thou ſaweſt; heardeſt, or kneweſt before, and make thy beſt uſe of them, but eſpecially call to minde what ſin thou haſt committed that day againſt God or man; and what good thou haſt omitted: and humble thy ſelf for both. If thou findeſt thou haſt done any goodneſs, acknowledge it to be Gods grace, and give him the glory, and count that day* loſt wherein thou haſt not done ſome good.

* Heu perdidi diem. Tit. Veſp. Apoph. Nullus ſine linea dict.

3. If by frailty or ſtrong tentation, thou ſhalt perceive that thou haſt committed any grievous ſin or fault; preſume not to ſleep, till thou have upon thy knees, made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making the ſcore even with Chriſt every night, thou ſhalt have the leſs to account for, when thou art to make thy final reckoning before his Majeſty in the Judgement day.

Epheſ. 4. 26.

4. If thou have faln out with any in the day, let not the Sun *go down in thy anger* that night. If thy conſcience tells thee that thou haſt wronged him, acknowledge thine offence and * intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matthew* 5. *Verſe* 23. But in any caſe preſume not to be thine own

* Non turpe eſt, ve[illegible] precati, [illegible] Deum aut hominem habere inimicum.

own avenger. For in so doing thou doest God a double *injury*: First, in offering to take the *sword of Justice* out of his hand, as though he were not *just*: having reserved the *execution* of *vengeance* to himself. Secondly, in *usurping authority* over his servant, without *referring* the cause to his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

Mihi vindicta dicit Dominus Rom 12. 19. Non est tibi jus in servum alienum, imo in conservum tuum.

And in testimony that thou hast freely forgiven him, *pray* unto God for the *forgiveness* of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in *thy power*) do him good, and *rejoyce* in doing it: for he that doth good to his *Enemies*, shewes himself the child of God, and his reward is with GOD his *Father*.

Cui semel ignoveris cura ut ille tentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum. Vives. Mat. 5. 44.

5. Use not *sleep* as a *mean* to satiate the foggy *litherness* of thy *flesh*: but as a *medicine* to refresh thy tired senses and members: *sufficient* sleep quickneth the *mind*, and reviveth the *body*: but *immoderate* sleep *dulleth* the one, and *fatneth* the other.

In vita tempus, quod somno impenditur, non est vita: vita enim vigilia est.

6. Remember that *many* go to *bed* and never rise again, till they be *wakened* and *raised up* by the fearful sound of the *last trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to

sleep securely, and safely; yield up thy self into the hands of God, whileſt thou art waking: and ſo go to bed with a reverence of *Gods Majeſty*, and conſideration of thine own *miſery*, which thou maiſt imprint in thy heart in ſome meaſure, by theſe and the like meditations.

Read a Chapter in the ſame order as was preſcribed in the morning, and when thou haſt done, kneel down on both thy knees at thy bed ſide, or ſome other convenient place in thy chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Son Jeſus*; pray unto him, if thou haſt the gift of Prayer.

1. *Confeſſing* thy ſins, eſpecially thoſe which thou haſt committed that day.

2. *Craving* moſt earneſtly (for Chriſt his ſake) *pardon and forgiveneſſe* for them.

3. Requeſting the aſſiſtance of *his Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received eſpecially for thy preſervation that day.

5. Praying for reſt and *protection* that night.

6. Remembering the ſtate of the *Church*, the *King*, and the *Royal poſterity*, our Miniſters and Magiſtrates, and our Brethren viſited or perſecuted.

7. Laſtly, commending thy *ſelf* and all *thine* to his gracious cuſtody.

All which thou maiſt do in theſe or the like words.

A

A prayer for the Evening.

OMoſt gracious God and loving Father, *who are about my bed, and knoweſt my down-lying, and mine up-riſing, and art neer unto all that call upon thee, in truth and ſincerity,* I wretched ſinner do beſeech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my ſelf: For then thou ſhalt ſee but an unclean and defiled creature, *conceived in ſin, and living in iniquity, ſo that I am aſhamed to lift up mine eyes to Heaven; knowing how grievouſly I have ſinned againſt Heaven and before thee*: For O *Lord*, I have tranſgreſſed *all thy Commandements and righteous Laws*, not onely through negligence and infirmity, but oftentimes through *wilfull preſumption* contrary to my *knowledge*; yea contrary to the motions of thy *Holy Spirit* reclaiming me from them, ſo that I have wounded my conſcience and griev'd thy *Holy Spirit*, by whom thou haſt *Sealed me to the day of Redemption*. Thou haſt conſecrated my ſoul and body, to be the *Temples* of the *Holy Ghoſt*: I wretched ſinner have defiled both, with all manner of pollution and uncleanneſs. My *eyes* in taking pleaſure to *behold vanity*, mine *ears* in hearing *impure and unchaſte* ſpeeches: my *tongue* in leaſing and *evil* ſpeakings: my *hands* are ſo full of impurity, that I am aſhamed to lift them up unto thee: and my *feet* have carried me after mine

Pſal. 139 23. Pſal. 145. 18.

Pſal. 51. 5. Heb. 9. 6. Luk. 15. 18.

Dan. 9. 11.

Eph. 4. 30.

Pſal. 119. 37. Ila. 6. 5. Iſa. 1. 15.

own

Rom. 3. 15, 16.

own wayes: my *understanding* and *reasoning* which are so quick in all earthly matters, are only *blinde*, and *stupid*, when I come to meditate or discourse of *spiritual* and heavenly thing; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vaine*: Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually.* And these my sins *are more in number then the haires which grow upon mine head*, and they have grown over me like a loathsome *leprosie, that from the crown of my head to the sole of my feet*, there remaines no part which they have not infected; they make me seem *vile in mine own eyes*, how much more *abominable* must I then appear in thy sight? and the *custome* of sinning hath almost taken away the conscience of sin, and pulled upon me such *dulness* of sense and hardness of heart, that thy judgements denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee by unfained Repentace for them. And if thou *Lord* shouldest but deal with me; according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still *waitest* for my Repentance; I humbly beseech thee for the bitter *death* and bloody *Passion* sake, which *Jesus Christ* hath suffered

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2 Sam. 6. 22. 2 Tim. 3. 10.

ed for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever streaming Fountaine* of the *blood* of *Christ*: which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my *sins* and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his wounds, that they may never be more seen, to shame me in this life, or to *condemn* me before thy judgement seat in the world wich is to come. And forasmuch, O Lord as thou knowest, that *it is not in man to turn his own heart, unless thou dost first give him grace to convert*: and seeing that it is as easie with thee to *make* me righteous and *holy*, as to bid me to be such: O my God, give me grace *do what thou commandest, and then command what thou wilt*, and thou shalt finde me willing to do thy blessed will. And to this end give unto me thine *holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine Elect people. And let the same *thy holy spirit purge* my heart, *heal* my corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the *Temples* of the *Holy Ghost*, to serve thee in *righteousness* and *holiness all the dayes of my life*; that when (by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life, I may cheerfully leave this world, and resign my *Soul into thy Fatherly hands*, in assured confidence of enjoying

Zech. 13. 1.

Jer. 20. 23.

Da Domine quod Iubes, & jube quod vis. Aug.

Mat. 28. 20. Joh. 16. 13.

1 Cor. 3. 16, 17. Luk. 1. 74. Act. 13. 25. 2 Tim. 2. 7.

Psal. 31. 5.

joying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine Elect Saints who love the *Lord Jesus*, and *expect* his appearing.

Mat. 25. 36. 2 Tim. 4. 8.

In the mean while O Father, I beseech thee, let thy *holy Spirit*, work in me such a serious repentance, as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all my *endeavour* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *Unity* of thy *Church*, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other error or false worship. And let thy *Spirit* open mine eyes more and more, to see *the wondrous things of thy Law*, and *open my lips*, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *penitent* spirit, a *chaste* heart, a *contented* minde, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me, to govern my *heart* in thy fear, and to guide all my life in thy favor, that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my redeemer.

Psal. 118. 1. 3.

Psal. 51. 15.

Psal. 19. 14.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed

ſtowed upon my ſoul and body, for this life, and for that which is to come: namely, for my *Election*, *Creation*, *Redemption*, *Vocation*, *Juſtification*, *Sanctification*, and *Preſervation* from my childhood untill this preſent day and houre: and for the firm hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *wealth*, *food*, *rayment*, and *proſperity*, and more eſpecially, for that thou haſt defended me this day now paſt from all perils and dangers, both of body and ſoul, furniſhing me with all *neceſſary* good things that I ſtand in need of. And as thou haſt *ordained the day for man to travel in, and the night for him to take his reſt*: So I beſeech thee Sanctifie unto me this nights *reſt* and ſleep, that I may enjoy the ſame, as thy ſweet bleſſing and benefit. That ſo this *dull* and wearied body of mine, being refreſhed with moderate ſleep and reſt, I may be the better inabled to walk before thee, doing all ſuch *good works* as thou haſt appointed; when it ſhall pleaſe thee, by thy *divine* power to waken me the next morning. And whileſt I ſleep, do thou O Lord, *who art the keeper of Iſrael, that neither ſlumbreſt, nor ſleepeſt*, watch over me in thy holy providence; to protect me from all dangers, ſo that neither the *evil angels* of *Satan*, nor any wicked *enemy*, may have any power to do me any harm, or evil. And to this end give a charge unto thy holy *Angels*, that they (at thine appointment) *may pitch their tents* round about me

Pſal. 121. 4.

Apo. 12. 7.

Pſal. 3, 4. 7.

me, for mr defence and safety: as thou hast promised that they should do *about them that fear thy Name.* And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*; I here recommend *my self* (and *all* that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ* his sake, have mercy upon me, and receive my soul into thy heavenly Kingdome. And if it be thy blessed pleasure to add more *dayes* unto my life; O Lord, add more *amendment* unto my *dayes*, and wean my minde from the love of the *world*, and worldly *vanities*: and cause me more and more to settle my conversation on *heaven and heavenly things, and perfect daily in me that good work which thou hast begun to the glory of thy name*, and the salvation of my sinful soul.

Prov. 18. 10.

O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole *Church*, our *King Charles*, *Queen Mary*, the Noble and hopeful *Prince Charles*, with the rest of the Royal Progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her princely Issue: keep them all in the sincerity of thy Truth; and prosper them in all grace and happinesse. Blesse the *Nobility*, *Ministers*, *and Magistrates* of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou O Lord, a comfort and consolation to all thy people *whom* thou hast thought meet

meet to visit with any kinde of *sickness, Cross, or calamity.* Hasten, O Father, the coming of our Lord *Jesus Christ*: make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein: and in the mean while, carefully so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name* and *mediation of Jesus Christ* thy Son, and in that form of prayer, which he himself hath taught me to say; *Our Father which art in Heaven*, &c.

Apo. 6.10, &12. 20.

Mat. 19.28.

Luk. 14.14.

Another short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Mary Magdalen*, the *Publican*, the *Prodigal Childe*, and many other penitent sinners, that thou art so *full of compassion*, and so ready to forgive the greatest sinners, who are *heavyest laden* with sin, at what time *soever* they returne unto thee, with penitent hearts *lamenting* their sins, and imploring thy grace: I should *despaire* of my own sins, and be utterly discouraged, from presuming to come into thy presence: considering the hardness of my, heart

Luk. 22.61. Luk. 7.47. Luk. 18.14. Luk. 15.2. Psa. 133.80. Mat. 11.28. Ezek. 18.21,22, &c.

heart, the *unrulineſs* of my affections, and the *uncleannes* of my converſation, by *means* whereof I have tranſgreſſed *all thy laws*, and deſerved thy *curſe*, which might cauſe my *body* to be *ſmitten* with ſome *fearful diſeaſe*, my *Soul* to languiſh with the *death* of *ſin*, my good name to be traduced with ſcandalous reproaches, and make mine *eſtate* lyable to all manner of croſſes and caſualties. And I confeſs Lord, that thy *mercy* is the cauſe that I have not been long *ago confounded*. But, O my God, as thy mercy onely ſtayed thy judgement from falling upon me hitherto, ſo I humbly beſeech thee, in the *bowels* of thy mercy in *Jeſus Chriſt*, (*in whom thou art well pleaſed*) that thou wilt not deal with me *according to my deſerts*, but that thou wouldeſt *freely* and fully remit unto me all my ſins and tranſgreſſions, and that thou wouldeſt *waſh* them clean from me with the vertue of that moſt *precious blood*, which thy Son *Jeſus Chriſt* hath *ſhed* for me; for he alone is the *Phyſician*, and his *blood onely* is the *medicine* that can heal my *ſicknes*; and he is the *true* brazen *ſerpent* that can cure that poiſon wherewith the *fiery ſerpents* of my *ſins* have ſtung and poiſoned my ſick and wounded ſoul. And give me, I beſeech thee, thine *Holy ſpirit*, which may aſſure me of mine *adoption*, & that may confirme my *faith*, increaſe my *Repentance*, enlighten my *underſtanding*, purifie my *heart*, rectifie my *will* and *affections*, and ſo *ſanctifie me throughout*,

Deut. 27. 26. Gal. 3. 10.

Iam. 3. 24. Mal. 3. 6.

Col. 3. 12. Mat. 3. 17. Pſal. 25. 7. Pſal. 28. 4. Hoſ. 14. 2. Iſa. 1. 16. 18.

Mar. 9. 12. 1 Joh. 1. 17. Ioh. 3. 14.

Gal. 4. 7.

1. Theſſ. 5. 23.

out, that my whole body, ſoul, and ſpirit, may be kept unblameable, until the glorious comming of my Lord Jeſus Chriſt. And now O Lord, I give thee hearty *thanks*, and *praiſe*, for that thou haſt this *day* preſerved me from all harmes and perils, notwithſtanding all my ſins and ill deſerts. And I beſech thee likewiſe defend me this night from the *roaring Lion which night and day ſeeketh to devour me.* Watch thou, O Lord over me this night, to keep me from his *tentations* and *tyranny*: and let thy mercy ſhield me from his unappeaſable rage and malice. And to this end, I *commend* my ſelf into thy hands and protection, beſeeching thee, O my Lord and God, not to ſuffer *Satan*, nor any of his evil *members*, to have power to do unto me any hurt or violence *this night.* And grant good Lord, that whether I *ſleep* or *wake*, *live* or *die*, I may *ſleep*, *wake*, *live*, and *die* unto thee, and to the glory of thy *name*, and the ſalvation of my *ſoul.* Lord, Bleſſe and defend all thy choſen people every where. Grant our King a long and happy Reigne over us, Bleſſe our gracious *Queen Mary*, with their Princely Progeny, the *Lady Elizabeth* the Kings onely Sifter, and her Princely Iſſue: together with all our Magiſtrates and Miniſters: comfort them who are in miſery, need, or ſickneſſe: Good Lord give me grace to be one of thoſe *wiſe Virgins* which may have my *heart* prepared like a *Lamp* furniſhed with the *Oyle of faith*, and *light of good works*, to meet the Lord *Jeſus*

1 Pet. 5. 8.

Pſal. 13. 5.

Mat. 25. 2.

Jesus the sweet *Bridegroom* of my *soul*, at his second and sudden *coming* in glory. Grant this good Father, for *Christ Jesus* sake, my *onely* Saviour and Mediatour, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me. *Our Father which, &c.*

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love O heavenly Father : thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.

Then rising in an holy reverence, meditate as thou art putting off thy cloathes.

Things to be meditated upon as thou art putting off thy cloathes.

Nudus in hunc mundum veni, nudus quoque abibo. Luke 16. 2. Matth. 22. 42.

1. THat the day is coming when thou must be as barely *unstript* of *al* that thou hast in the *world*, as thou art now of thy clothes : thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilest therefore thou art trusted with this *Stewardship*, be *wise* and faithful.

Job 17. 13. Vt somnus mortis, sic lectus imago sepulchri

Matth. 12. 40. 1 Thes. 4. 14.

2. When thou seest thy *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*; for *Christ* (by laying his holy *body* to rest three dayes, and three nights in the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleep in, till the morning

ing of the resurrection : so that now unto the *faithful*, death is but a sweet *sleep* : and the *grave* but Christs *bed*, where there bodies *rest* and *sleep* in *peace*, untill the joyful *morning* of the *resurrection* day shall *dawn* unto them. Isaiah 57. 2. Isaiah 26. 19.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee : thy *sheets*, thy *winding sheet* ; thy *sleep*, thy *death* : thy *waking*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord onely makest me dwell in safety.* Psal. 4. 8.

Thus religiously *opening* every Morning thy heart, and *shutting* it up again every Evening, with the *Word of God, and Prayer*, as it were with a *lock* and *key*, and so *beginning* the day with Gods Worship, *continuing* it in his fear, and *ending* it in his favour : thou shalt be sure to finde the *blessing* of *God* upon all thy dayes labours and good endeavours ; and at night thou mayest *assure* thy self that thou shalt sleep *safely*, and *sweetly* in the *armes* of thy heavenly Fathers *providence*.

Thus farre of the Piety *which every Christian in* private *ought to practise every day. Now followeth that which hee* (*being a* Housholder) *must practise* publiquely *with his Family.*

Meditations

Meditations for houſhold Piety.

1. IF thou be called to the government of a Family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine *own* perſon, unleſs thou cauſe all under thy *charge* to do the ſame with thee. For the performance of this duty, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſel. For (ſaith God) *I know him that he will command his Sonnes, and his houſhold after him that they keep the way of the Lord, to do righteouſneſſe and Judgement, that the Lord may bring upon* Abraham *that he hath ſpoken unto him.* And *Abraham* had 318. menſervants which were thus *born* and *catechized* in his houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his enemies. And religiouſly valiant *Joſhuah* proteſteth before all the people, that if they *all* would fall away from the true worſhip of God, yet *that he and his houſe would ſerve the Lord.* And God himſelf gives a ſpeciall charge to all Houſholders that they do inſtruct their Family in his *Word*, and traine them up in his fear and ſervice. *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt teach them continually unto thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up, &c. Thou ſhalt fear the Lord thy God and ſerve him.*

Gen. 18. 17. 19

Gen. 14. 4.

Joſh. 24. 15.

Deut. 6. 7.

Pſal. 101. 6.

David

David according to *this* Law, had ſo ordered his Family, *that no deceitful perſon ſhould dwell in his houſe, but ſuch as would ſerve God and walk in his way*: & religious *Heſter* had taught her *maids* to ſerve God in *faſting* and *Prayer*. And (the more to further thy Family in the *zeal* of religion) ſettle ever thy chiefeſt affection on thoſe whom thou ſhalt perceive to be beſt addicted to true *Religion*. This alſo will turn to their own advantage in a double reſpect. Firſt, God will the rather bleſs and proſper the *labour* and handy *works* of ſuch *godly* ſervants. For *Laban* perceived, *that God bleſſed him for Jacobs ſake*: And *Potiphar* ſaw, that the Lord *made all that Joſeph did to proſper in his hand*; yea, when innocent *Joſeph* was caſt into priſon, *his keeper ſaw that whatſoever he did the Lord made him to proſper*: And therefore the keeper committed all the charge of the Priſoners into *Joſephs* hand Secondly, the *trulier* a man doth ſerve *God*, the *faithfuller* he will *ſerve thee*.

Heſt 4. 16.

Gen. 30. 27. Gen. 39. 3. Gen. 39 22, 23.

2 If every *houſholder* were thus careful, according to his *duty* to bring up his Children and Family in the *ſervice* and *fear of God* in his *own* houſe, then the houſe of *God* ſhould be better filled, and the *Lords Table* more frequented every *Sabbath day*; and the Paſtors *publike* preaching and labour would take *more* effect then it doth. The *ſtreets* of Towns and Cities would not abound with ſo many drunkards, ſwearers, whoremongers, and prophane ſcorners of true *Piety* and *Religion*: *Weſtminſter*

minſter Hall would not be ſo full of contentions, wrangling ſuits, and unchriſtian debates: and the *Priſons* would not be every *Seſſions* ſo full of Theeves, Robbers, Traitors, and Murtherers. But (alas) *moſt* houſholders make no other uſe of their *Servants*, then they do of their *beaſts*. Whilſt they may have their bodies to do *their* ſervice, they care not if their *Souls* ſerve the *Devil*. Yet the common complaint is, that *faithful* and *good* ſervants are ſcarce to be found. True, but the reaſon is, becauſe there are ſo many *prophane* and *irreligious* Maſters: For, the example and inſtruction of a *Godly* and *Religious* Maſter, will make a good and a faithful ſervant, as may witneſs the examples of *Abraham, Joſhua, David, Cornelius*, &c. who had good ſervants, becauſe they were religious Maſters, ſuch as were careful to make their ſervants *Gods* ſervants.

It is the *chief* labour and care of moſt men, to *raiſe*, and to advance their *houſe*; yet let them *riſe up early, and lie down late, and eat the bread of carefulneſs*, all will be but in vaine, for, *except the Lord build the houſe*, that is, raiſe up a family, *they labour in vaine*. For God hath ſealed this *as an irrevocable decree, that he will poure his wrath upon the Familes that call not upon his name*: yea, *God will take the wicked and pluck him out of his Tabernacles, and root him out of the Land*, &c. Yea, when his *iniquities are full*, he will make *the Land to ſpue out every Canaanite*. *Religion* then, and the *Service*

Pſal. 127. 1, 2. Jer. 10. 25. Iſa. 52 5.

Gen. 15, 16.

Lev. 18. 25.

vice of God in a Family, is the *best* building, and *surest* entailing of house and land, to a *man* and his *posterity*: for the *righteous man shall inherit the land, and dwell therein for ever.* Psal. 37 29.

As therefore if thou desirest to have the *blessing* of God upon thy *self* and upon thy *family*, either before or after thine own private devotions, call every morning all thy *family* to some *convenient room*; & first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayest * *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

* Origen would have the words expounded in Christian houses Hom. 9 in Lev. Augustine saith that what the Preacher is in the Pulpit, the same the housholder is in the house.

Morning Prayer for a family.

O Lord our God and heavenly *Father*, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are *unworthy* to appear in thy sight and presence, considering our manifold sinnes, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandements, contrary to our knowleyge and consciences: albeit that we know that thou art our Creator, who hast *made* us; our *Redeemer*, who hast *bought* us with the *blood* of thine only begotten Sonne: and our Comforter,

who beſtoweſt upon us all the good and holy *graces*, which we enjoy in our ſouls and bodies. And if thou ſhouldeſt but deal with us, as our wickedneſs and unthankfulneſs have deſerved: what other thing might we (O Lord) expect from thee but *ſhame*, and *confuſion* in this life, and in the World to come, *wrath*, and everlaſting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the confidence which we have in thy unſpeakable and endleſs mercy in thy Son, our Saviour *Jeſus Chriſt*: we thy poor ſervants appealing from thy Throne of *juſtice* (where we are juſtly loſt and condemned) to thy Throne of *grace*, (where mercy *reigneth*, to pardon *abounding* ſin:) do from the bottome of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds: that, by the vertue of the precious blood of Jeſus Chriſt, thy innocent *Lambe*, which he ſo abundantly ſhed *to take away the ſins of the world*) all our ſins, both *originall and actuall* may be ſo cleanſed and waſhed from us, that they may never be laid to our charge, nor ever have power to riſe up in judgement againſt us. And we beſeech thee, good *Father*, for *Chriſt* his death and paſſion ſake, that thou wilt not ſuffer to fall upon us that fearful curſe and vengeance, which thy law hath *threatned*, and our ſins have juſtly deſerved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*, *covetous*,

tous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, *shall not inherit the kingdom of God*: pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthiness of our sins, to abhor them: and may be more and more *stirred up* to live in *newness* of life, and love of thy *Majesty*; so that we may daily increase in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befaln our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out* and *coming in* this day, and evermore. Shield us O Lord, from the temptations of the Devil,

and grant us the cuſtody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy *hands* and Almighty *tuition*; Lord, defend them from all *evil*, proſper them in all graces, and fill them with thy goodneſs. Preſerve us likewiſe this day from falling into any *groſs* ſin, eſpecially thoſe whereunto our *natures* are moſt prone. *Set a watch before the door of our lips*, that we offend not thy *Majeſty* by any raſh or falſe oaths: or by any lewd or lying ſpeeches: give unto us *patient mindes*, *pure and chaſt hearts*, and all other graces of thy Spirit, which thou knoweſt to be needful for us, that we may be the better enabled to ſerve thee in holineſs, and righteouſneſs. And ſeeing that all *mens* labor without thy bleſſing is in vain, bleſs every one of us in our ſeveral places and callings, *direct thou the work of our hands upon us, even proſper thou our handy work*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *ſucceſs*.) And provide for us all things, which thou O Father knoweſt to be needful for every one of us, in our ſouls and bodies this day. And grant that we may ſo paſs through the *pilgrimage* of this ſhort life, that our hearts being not *ſetled* upon any tranſitory things, which we meet with in the way: our ſouls may every day be more and more *raviſhed* with

with the love of our *home*, and thine everlasting *Kingdome*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the peace and prosperity of these Churches and kingdoms wherein we live. Preserve, and defend from all evils and dangers our Gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the royal Progeny, the Religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: Multiply their dayes in bliss and felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places, and govern thou them that they may govern us *in peace and godliness*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy *Word*, *or for a good* conscience, because they will not sin against thy truth. Make the *first* to know, that not one drop of the blood of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them *patience* in suffering, and a

gracious & speedy deliverance, which way may stand best with thy glory, and their comfort. Give every one of us grace to be alwayes mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These and all other graces which thou, O Father, seest to be necessary for us and for the whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer which *Christ* himself hath taught us, saying:

Our Father which art in heaven, &c.

After prayers, let every one of thy Houshold (taking in the fear of God such a breakfast, or refreshing as is fit) depart: the children *to School*, *the* servants *to their work*, every one *to his office*, the Master and Mistress *of the Family to their calling, or to some* honest *exercises for recreation, as they think fit.*

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*; to work a deeper

deeper impreſſion in thy heart, of Gods *fatherly providence* and goodneſs towards thee.

Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the ſickneſs called a *Wolf*, which if thou doſt not feed will devour thee, and eat thee up: and that meat and drink are but as *phyſick*, or means which God hath ordained, to relieve and cure this *natural infirmity* and neceſſity of man. Uſe therefore to eat, and to drink, rather to ſuſtaine and refreſh the *weakneſs* of natute, then to ſatisfie the ſenſuality and delights of the fleſh. Eat therefore to live, but live not to eat. A Scavenger whoſe living is to empty, is to be preferr'd before him that liveth but to fill privies. There is no ſervice ſo * *baſe*, as for a man to be a ſlave to his belly, The Apoſtle termeth ſuch, *Belly gods*, *Phil.* 3. 19. Therefore we may boldly term them as the Scriptures do their Idols, *Gullulim* Dungy gods, *Hab* 2.18 19.2*King*.17.12. And as no Action (Gods ordinance excepted) makes a man more to reſemble a *beaſt*, then eating and drinking: ſo the abuſe of eating and drinking to *ſurfeting*, *drunkenneſs* and *ſpewing*, make a man more *vile* then a *beaſt*.

Hoc medoceuſti ut quemadmodum medicamenta ſumpturus accedam. Aug. l. 10. Conf

* Major ſum & ad majora genitus, quam ut mancipium ſim mei corporis. Senec.

* Of Galal, which ſignifieth mans dung, as Ezc. 4. 17, 18.

2. Meditate on the *omnipotency* of God, who made all theſe creatures of *nothing*; of his *wiſdom*, who feedeth ſo many infinite *creatures* through the univerſall world, maintaining all their lives, which

Heb. 11. 3. Pſal 145. 15, 16.

Mat. 5. 45. Act. 14. 17.

he hath given them, which surpasseth the wisdom of all the Angels in heaven: and of his *clemency and goodness*, in feeding also his *very enemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowle* have left their lives, to become food to nourish thee: and how *Gods providence* from remote places hath brought all those *portions* together on thy table for thy nourishment; and how by these dead creatures he maintaines thee in *health* and *life*.

4. Meditate, that seeing thou hast so many *pledges of Gods* Fatherly *bounty*, *goodnesse*, and mercy towards thee, as there *are dishes* of meate on thy Table; O suffer not in such a place, so *Gracious a God* to be abused by scurrility, ribaldry, or swearing: or thy fellow-brother, by disgraceful *back biting*, *taunting*, or *slandering*.

Hanc ob causam Gentiles mensas sacras & ferto nominabant. St. Austin had written over his table Quis quis amat dictis absentem rodere amicum, hanc mensam veritam noverit esse sibi, Possid. de vita A g. Luk. 9. 16. Mat. 14. 19. & 15. 36. Mat. 6. 11. & 8. 6 Luk. 24. Joh. 6. 11. Mar. 14. 26. Deut. 8. 10. 1 Sam. 9. 13. Joel 1. 26. Act. 27. 35.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last supper, we read that *he sung a Psalme*. For this was the commandment of God. *When thou hast eaten* and *filled thy self, thou shalt bless the Lord thy God*, &c. This was the practice of the *Prophets*: For, *the people would not eat at their feast till* Samuel *came to bless their meat*. And saith *Joel* to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your GOD*. This also

was

was the Practice of the *Apostles*. For Saint *Paul* in the ship gave *thanks before meat*, in the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, becaus thou hast never used to give thanks at meals, therefore thou art now ashame d to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of *Barley bread and broyled fish*; what thanks should such a sinful *man* as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou *refusest*; and do lack that which thou *leavest*? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude, If *Pagans, Idolaters* at their Feasts were accustomed to *praise* their false *gods*: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God in whom *we live, move, and have our being?*

Joh. 9. 6. & 21. 6.

Dan. 5. 1, 4.

Act. 17. 28.

6. Meditate, that thy *body* which thou do'st now so daintily feed must be (thou knowest not how soon) meat for *worms, when thou shalt say to corruption, thou art my Father, and to the worms, thou art my Mother, and my Sister.*

Job 17. 4.

7. Meditate, how that many a *Mans table is made his snare*, so that through his intemperancy and unthankfulnes, the meat which should nourish his body, *kils* him with a furfeit: in so much, that more are killed with this *snare* than with the sword. And seeing that since the *curse*, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be *sanctified* by the *Word* of God and *Prayer*: and that man liveth not by *bread only*, but by the *Word of Gods Ordinance*, and his *blessing* which is called the *staffe of bread*, Sit not therefore down to eat before you *pray*, and rise not before you give God thanks. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poor Christian *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound.

Pſal. 69 22. Gen. 4. 17. 1 Tim. 3. 4. 5. Mat. 4. 4. Levi. 26 26. Ezech. 4. 26. & 5. 16. 1 Sam 9 13. Matth. 14. 19. Luk 24. 30. 1 Cor. 10. 16. Rom. 14. 6. 1 Thes. 5. 18. Eccl. 10. 17. Luk. 21. 34. Eccl. 31 30. Neh. 5 17. Amos 6. 6.

These things, or some of them premeditated, (if there be not a Samuel *present*) lift up with all comely reverence *thy heart with thy hands and eyes, unto the great* Creator *and Founder of all* Creatures, *and before Meat pray unto him thus.*

1 Sam. 9 13. Mat. 14. 19.

Grace before Meat.

O Most gracious God, and loving Father, who feedest *all creatures* living, which depend upon thy Divine *providence:* we beseech thee *sanctifie* these creatures which thou hast ordained for us; give them vertue to nourish our bodies in

Pſal. 104. 27. Joel 1. 20. Pſal. 147. 9. ob 39. 3. 1 Tim. 4 5.

in *life* and *health*, and give us grace to receive them *soberly* and *thankfully*, as from thy hands, that so in the *strength* of these and other thy *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, and all the dayes of our lives, through Jesus Christ our Lord and only Saviour, *Amen.*

Or thus.

MOst gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy blessings, through Christ our Lord and Saviour, *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move and have our being*, we beseech thee to bless unto thy servants these creatures, that in the strength of them we may live to the setting forth of thy praise and glory: through Jesus Christ our Lord and only Saviour, *Amen.*

After every meale be careful of thy self and family, as Job *was for himself and his children,* Job 1. 4. *lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

BLeſſed be thy holy name, O Lord our God, for theſe thy good benefits, wherewith thou haſt ſo *plentifully* at this time *refreſhed* our bodies: O Lord vouchſafe likewiſe to feed our ſouls with the *ſpiritual food* of thy holy *Word* and *Spirit* unto life everlaſting. Lord defend and ſave thy whole Church, our gracious *King Charles*, *Queen Mary*, the noble and hopeful *Prin e Charles* and all the Royal Progeny; the religious *Lady Elizabeth*, the Kings onely Siſter, and her Princely Iſſue: Forgive us our ſins and unthankfulneſs, paſs by our manifold infirmities, make us mindeful of out laſt end, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth in Jeſus Chriſt our lord and only Saviour, *Amen*.

Or thus,

BLeſſed be thy holy name (O *Lord*) for for thoſe thy good benefits wherewith thou haſt refreſhed us at this time. Lord forgive us all aur ſins and frailties; ſave and defend thy whole Church, our *King* and his royal *poſterity*, and grant us health, peace and truth in Chriſt our only Saviour, *Amen*.

Or thus,

WE give thee thanks, (O heavenly Father) for Feeding our bodies, ſo graciouſly with thy good creatures to this temporal life: beſeeching thee likewiſe to feed our ſouls with thy holy word unto life everlaſting. Defend (O Lord thine

thine Universal Church, the *King*, and royal *Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour, *Amen.*

The Practice of Piety at Evening.

At evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the morning. Then (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for an *ordinary recreation*, as do men of pure spirits, who sing holy *Psalms* intermingling with prophane *Ballads.*

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms* with *Davids spirit.*

Mat. 22. 43. 1 Cor. 4. 1. 1 Cor. 11. 4. Eph 5. 19. Col. 3. 16.

3. Practice Saint *Pauls* rule, *I will sing with the spirit, but I will will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the *matter* make more melody in your *hearts*

hearts, than the *Musick* in your *ears*: for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse:

Non vox, sed votum; non musica cordula, sed cor;
Non clamans, sed amans psallit in aure Dei.
Tis not the voice, but vow;
Sound heart, not sounding string;
True zeal, not outward show,
That in Gods ear doth ring.

5. Thou mayest (if thou think good) sing all the *Psalms* over in order: for all are most divine and comfortable; but if thou wilt chuse some *special Psalms* as more fit for some *times* and *purposes* (and such as by the oft usage, that people may the *easier* commit to memory.

Then sing,

In the morning, *Psal.* 3. 5. 16. 22. 144.
In the evening, *Ps.* 4. 127. 141. For mercy after a sin committed, *Psal.* 51. 108.
In sickness, or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.
When thou art recovered *Psal.* 30. 32.
On the Sabbath day, *Psal.* 19. 92. 95.
In the time of joy, *Psal.* 80. 98. 107. 136. 145.
Before sermon, *Psal.* 1. 12. 147. the first and fifth *part* of the 119.
After Sermon any Psalm which concerneth the chief argument of the Sermon At the Communion, *Psal.* 22. 23. 103. 112. 116.

For

For spiritual solace, *Psal.* 15, 19, 25, 46, 47, 112. 116.

After wrong and disgrace received, *Psal.* 42. 60. 70. 140. 144.

After the Psalm, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus:

Evening prayer for a Family.

O Eternal God and most gracious *Father*, we thine unworthy Servants, here assembled, do cast down our selves at the *footstool* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deed, transgressed *all* thy holy Commandments, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaness, distrust, *too much* love of our selves, and the world, *too little* love of thee, and thy kingdome, but empty and void of faith, love, patience, and every spiritual grace; If thou therefore shouldest but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence: *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But

Mat. 3. 17. But good Father, for *Jesus Christ* thy dear sons sake *in whom onely thou art well pleased*, and for the merits of that bitter death, and bloody passion which we beleeve that he hath suffered for us; have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through *custome*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavoring by the use of all good means to overcome, and get out of them. O let us feel the power of *Christs* death killing sin in our mortal bodies: and the vertue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our mindes, and purifie our nature: and suffer us not to be drowned in the streams of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried head-long to eternal destruction: but daily frame us more and more to the likeness of thy Son *Jesus Christ*, that in

Rom. 6. 6. Phil. 3. 10.

Rom. 8. 29. Eph. 4. 24.

in righteouſneſs and true holineſs, we may ſo ſerve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the bleſſed Reſurrection of the juſt, unto eternal life. In the mean while, O Lord, increaſe our *Faith* in the ſweet promiſes of the Goſpel, and our Repentance from dead works, the aſſurance of our hope in thy promiſes, our fear of thy name, the hatred of all our ſins, and our love unto thy children, eſpecially thoſe whom we ſhall ſee to ſtand in need of our help and comfort: that ſo, by the fruits of *Piety*, and a righteous life, we may be aſſured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things: ſo far forth, as thy Divine wiſdom ſhall think meet and neceſſary for every one of us.

And here *O Lord*, according to our bounden duty, we confeſs that thou haſt been exceeding merciful unto us in all things of this life: but infinitely more merciful in the things of a better life: and therefore we do here from our very ſouls, render unto thee all humble and hearty thanks for all thy bleſſings and benefits beſtowed upon our ſoules and bodies: acknowledging thee to be that *Father of lights from whom we have received all thoſe good and perfect gifts*: and unto thee alone for them, we aſcribe to be due all glory, honour, and praiſe,

Jam. 1. 17.

praiſe, both now and evermore. But more eſpecially, we praiſe thy Divine Majeſty, for that thou haſt defended us *this day* from all perils and dangers: ſo that none of thoſe judgments (which our ſins have deſerved) have fallen upon any of us. Good Lord, forgive us the ſins which this day we have committed againſt thy Divine Majeſty, and our brethren: and for *Chriſt* his ſake, be reconciled unto us for them.

Pſal. 78. 49. And we beſeech thee likewiſe of the ſame thine infinite goodneſs and mercy to defend and protect us, and all that belong unto us this night, from all dangers of fire, robbery, terrors of evil angels, or any other fear or peril which for our ſins might juſtly have faln upon us: And that

Pſal. 91. 5. we may be ſafe *under the ſhadow of thy wings*; we here recommend our bodies and ſouls, and all that we have, unto thine Almighty protection. Lord, bleſs and defend both us and them from all evil. And whileſt we ſleep, do thou *O Father* (who never ſlumbreſt nor ſleepeſt) watch over

Gen. 3 22. 2 King. 6. 16. 17. Pſal 91. 11. 12. Heb. 1. 4. thy children, and give charge to thy *holy Angels* to *pitch their Tents* round about our houſes and dwellings, to *guard* us from all dangers, that ſleeping with thee, we may in the next morning be wakened by thee: and ſo being refreſhed with moderate ſleep, we may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee O Lord, to be merciful likewiſe to thy whole Church, and to

to continue the tranquillity of these Kingdomes where we live, turning from us those plagues which the *crying sins* of this Nation do *cry* for.

Preserve our religious King *Charles*, Queen *Mary*; the Noble and hopefull Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our christian brethren and sisters that suffer sickness, or any other affliction or misery: especially those who any where do suffer persecution for the testimony of thy holy *Gospel*: grant them patience to beare thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the prayers of sinners: but for his sake only who suffered for sin, and sinned not. In the onely mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly

Luk. 21. 35. Mat. 25. 3. &c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee; *Our Father which art*, &c.

Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remaine with us this night, and for evermore, Amen.

Then saluting one another, as becometh *Christians*, who are the *vessels of Grace*, and *Temples* of the *Holy Ghost*, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the Housholders publick *Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practising Piety on the Sabbato day.

ALmighty God will have himself worshipped, not only in a *private* manner, by privare persons and Families: but also in a more *publick* sort of all the godly joyned together in a visible *Church*, that by this means he may be known not only to be the *God*, and *Lord* of every *singular* person; but also of the creatures of the *whole universal* world.

Quest. But why do not we *Christians*, under the *New*, keep the *Sabbath* on the

the *same* seventh day, whereon it was kept under the *Old Testament*?

I answer: because that our *Lord Jesus* (who is the *Lord* of the *Sabbath*, and whom the Law it selfe commandeth us to hear) did alter it from the *seventh day*, to this *first day* of the Week, whereupon we keep the *Sabbath*. For the holy Evangelist notes, that our *Lord* came into the middest of the holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministerial *keyes*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner *every first day* of the week, during the forty dayes he continued on earth, between his *Resurrection*, and *Ascension* (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave commandments unto the Apostles; and * *spake unto them those things which appertain to the Kingdome of God*, that is, instructed them how they should throughout the Churches (which were to be converted) *change* the *Sabbath* to the *Lords day*: the bodily sacrifices of beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the* Levitical Priest-hood of the Law to the Christian *Ministery* of the Gospel; the *Jewish Temples* and *Synagogues* to *Churches*, and *Oratories*, the old Sacraments of

Mat. 12 8 Deut. 18. 18, 19.

Joh. 20. 22.

* Act. 1. 2, 3.

* Cyril bids us note, that Saint John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) Thence he concludes thus:

Diem igitur octavum Dominicum diem esse accepisse ait Cyril in Johan. lib. 12. cap. 58.

of *Circumcision* and *Passeover* to *Baptism*, and the *Lords Supper*, &c. as may appear by the like phrase; *Act.* 19.8. & *Act.* 28. 23. *Col.* 4. 11. put for the whole *sum* of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes teaching his Disciples in *Sion*, what they should Preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministery, especially seeing that under the old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the time as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord,* who hath times and seasons in his own power, appointed this first day of the week to be the very day,* wherin he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publike exercising of their Ministery in the * preaching of the word, the * administration of the Sacraments, and the

Eph. 4. 10 11, 12, 13.

* Act. 1. 7.

* Act. 2. 1. &c.

* Act. 2. 134.
* Act. 2. 28 41, 42.

the * looſing of the ſins of penitent ſinners. Upon theſe, and the like grounds *Athanaſius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himſelf.

As therefore our *Communion* is termed the *Lords Supper*, becauſe it was inſtituted of the *Lord*, for the remembrance of his death; ſo the Chriſtian *Sabbath* is called the *Lords Day*, becauſe it was ordained of the *Lord*, for the memorial of his *Reſurrection*. And as the Name of the * *Lord* honoureth the one, ſo doth it the other: and as the Lord of the *Sabbath* by his *royal* prerogative, and *tranſcendant* authority could, ſo he had alſo reaſon to change the holy Sabbath from the ſeventh day to *this*, whereon we keep it. For as concerning the ſeventh day which followed the ſix dayes wherein God finiſhed the Creation, there was no ſuch *preciſe* inſtitution, or neceſſity of ſanctifying it perpetually, but ſuch as by the ſame authority, or upon *greater* reaſon, and occaſion, it might very well be changed and altered unto *ſome* other ſeventh day. For the commandment doth * not ſay, Remember to keep holy *the ſeventh day next following the ſixth day of the Creation*, or this, or that ſeventh day: but indefinitly, remember that thou keep Holy *a ſeventh day*. And to ſpeak properly, as we take a day for the *diſtinction of time*, called either a day *natural*, conſiſting of 24 hours, or a day *artificial*, conſiſting of 12 hours, from Sun-riſing, to Sun-ſetting:

* Act. 2. 39. Athan. in fragm. tiſpi. hom. de ſem. Apo. 1. 10. The Scripture of the New Teſtament give not this honourable title to any thing, but only to the bleſſed Sabbath, and holy Supper. For as he ſubſtituted the Lords Supper inſtead of the Paſſover, ſo did he the Lords day in the Jewiſh Sabbaths room.

* 1 Cor. 11. 20.

* Wolphil. Chronol. d. Tom. 1. c. 1.

ing: and withal consider the Sun *standing still* at noon, in *Joshuahs* time, the space of a whole day: and the Sun *going back* ten degrees, (*viz.* five houts, almost half an artificial day) in *Ezechias* time: the Jews themselves could not keep their Sabbath upon that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Legis substantia est, sex diebus terrenis negotiis incumbere septimo divino cultui dare operam. Josh. 10. 12, 13. 2 King. 20. 11. Christoph. Helvic. Syst. cont. Theol. cum Judaïs cap. de Sab.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising*, and *setting* of the Sun, every day varieth, in some places a *quarter*, in some *half*, in others a *whole* day: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time every where in the world.

Now our Lord Jesus having authority *as Lord over the Sabbath*, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

Mat. 12. 8. Isa. 65. 17, &c. Isa. 66. 22. Psal. 10. 3.

1 Because that by his *Resurrection from* the dead, there is wrought *a new spiritual creation* of the world: without which all the Sons of *Adam* had been *turned* ro everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

2 And in respect of this new spiritual creation, the Scripture saith, that * *Old things are passed away, and all things are become new*: * *new* Creatures, * *new* people, * *new* men, * *new* knowledge, * *new* Testament,

* 2 Cor. 5 17.
* Gal. 6. 15.
* 1 Pet. 2. 10.
* Eph. 4. 24.
* Col 3. 10.
* Mat. 26. 28.

ment, [g] *new* Commandments, [h] *new* names, [i] *new* way, [k] *new* song, I *new* garment, *new* wine, [l] *new* vessels, [m] *new* Jerusalen, [n] *new* Heaven, and a *new* Earth. And therefore of necessity there must be instead of the old, a *new* [o] Sabbath day to honour & praise our Redeemer, & to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserv'd a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it mine *holy day*: much more doth the *new Creation* of the World *effected* by the Resurrection of *Christ* (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath, for the perpetuall commemoration thereof to the honour of *Christ*: and therefore worthily called the *Lords day*. For, as the deliverance out of the captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Ægypt*: so the *day* whereon Christ finished the *redemption* of the world did more justly deserve to have the Sabbath kept on *it*, than on that day wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was consecrated

[g] Joh. 12.14
[h] Apo. 2 17
[i] Heb. 10. 10
[k] Apo. 3. 9
[l] Luk. 5. 36
[m] Apo. 21.
[n] 2 Pet. 3, 13
[o] Isa 66. 22 Heb. 4. 9

Isa 58. 13

Rom. 1. 4

Apoc. 1. 10
Jer. 23. 7, 8

for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept according to *Gods* Morall Commandement. The *Iewes* kept the last *day* of the week, beginning their *Sabbath* with the *night*, when God rested: but Christians honour the Lord better on the first day of the week, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept their *Sabbath* in remembrance of the Worlds Creation: but Christians celebrate it in *memoriall* of the Worlds *Redemption*: yea, the *Lords* day, being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

Gen. 2. 2
Levit. 23. 32
Neh. 13. 19
Mat. 28. 1
Act. 20. 7. 11

As therefore under the *Old Testament*, God, by the *glory* consisting of *seven Lamps*, *seven branches*, &c. put them in remembrance of the *Creation*, *Light*, *and Sabbaths rest*: So under the *New Testament*, Christ *the true light of the world*, approacheth in the *midst of the seven Lamps*, and *seven Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel* of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy* so farre exceedeth the Creation; it stood with *great* reason that the *greater* work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminish* the glory of the *Sabbath*: but rather being added, *augments* the dignity

Ex. 25. 31

Apo. 1, 13

dignity thereof: as the name of *Israel* added unto *Jacob* made the Patriark the more *renowned.* Gen. 32, 28

The reason taken from the example of *Gods resting* from the work of the *Creation* of the world, continued in force till the Son of *God ceased* from the work of the *Redemption* of the world, and then the *former* gave place to the *latter.*

4. Because it was fore-told in the *Old Testament,* that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week.

For, first, in the 110. *Psalm,* which is a Prophecy of *Christ* and his Kingdom, it is plainly fore-told that there should *be a solemn day of assembling, wherein all Christs people should willingly come together in the beauty of holiness.* Insomuch that *no rain* (of peace) *shall be upon those Families, that in that feast will not go up to Jerusalem* (the Church) *to worship the King, the Lord of Hosts.* Now on what day this holy feast and Assembly should be kept, *David* sheweth plainly, in *Psa.* 118. which was a Prophecy of Christ, as appears, *Matth.* 21. 42. *Act.* 4. 11. *Eph.* 2. 20. as also by the consent of all the *Jews,* as *Jerome* witnesseth. Fore-shewing how *Christ,* by his ignominious death, should be *as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief Stone of the Corner;* he wisheth the whole *Church* to keep holy *that day* whereupon *Christ* Psal. 110. 3

Zech. 14. 17

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that w^ch *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord and Christ*, Act. 2.36. And therefore the whole Church under the *New Testament*, *must celebrate the day of Christs Resurrection*, *Rabbi Baichay* also saw by the fall of *Adam* on the sixt day, that on the same day the *Messias should finish the work of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *sleep unto the morning*, *that* Messias should rest in his grave all their Sabbath day; and he gathereth from that speech, *Gen.* 1. on the first day, *Let there be light*, that the *Messias* should rise on the *first day of the week*, from death to life, and cause the spirituall light of the Gospell to enlighten the World, that lay in the shadow of darkness and death. The Hebrew Author of the Book called, *Sedar Olam Rabbi*, *cap.*7. recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief worship of God should (under the *New Testament*) be celebrated upon this day. As, *That on this day the cloud of Gods Majesty first sate upon his people.* Aaron, *and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year, of*

Psal. 118.24

Zohar upon Gen. fol. 21 H. Broughton require of Consent, p. 50, 51

Ex H. Wolphii, Chron. de Temp. lib. 2. cap. 2

of Moneths, of the Week, &c All ſhaddowing, that it ſhould be the firſt, and chief holy day of the *New Teſtament.* Saint *Auguſtine* proveth by divers places, and reaſons, out of the holy *Scripture*, that *the Fathers, and all the holy Prophets under the Old Teſtament, did foreſee and know, that our Lords day was ſhaddowed by their eighth day of Circumciſion.* And *that the Sabbath ſhould be changed from the ſeventh day to the eighth, or firſt day of the week.* And *Iunius* out of *Cyprian* ſaith, that *Circumciſion was commanded on the eighth day, as a Sacrament of the eighth day, when Chriſt ſhould riſe from the dead.* The *Councell Foro-Iulienſe* affirmes, that *Eſay propheſied of the keeping of the Sabbath upon the firſt day of the week.* If this Myſtery was ſo cleerly ſeen by the fathers, under the ſhadows of the *Old Teſtament:* ſure, the God of this world hath deeply blinded their minds, who cannot ſee the truth therof under the ſhining light of the Goſpell. Therefore this change of the Sabbath day, under the new, is nothing but a fulfilling of that wch was prefigured and fore-propheſied under the *Old Teſtament.*

Aug. Epiſt. ad Ianuar. 119. c. 13

Sacramentum hoc fuit, die illius octavi, quo Dominus reſurrexit ad iuſtificationem noſtram, &c. ut ſcribit ad Fidum Cyprianus, l. 3. epiſt. 10. Iun. in Gen. 17. 12 2 Cor. 4. 4

5. According to their Lords mind and Commandement, and the direction of the *Holy Ghoſt* (which alway aſſiſted them in their *Miniſteriall* Office) the Apoſtles in all the Chriſtian Churches (which they planted) ordained that the Chriſtians ſhould keep the holy Sabbath upon that ſeventh day, which is the *firſt day*

of the week, [a] concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. [b] When ye come together in the Church (being the Lords day) to eat the Lords Supper [c] to remember and shew the Lords death till he come, &c. In which words note,

1. That the *Apostles* ordained this day to be kept holy, therfore a Divine Institution.

2. That that day is named the *first day* of the week, therefore not the *Jewish* seventh, or any other.

3. *Every first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he setled one *uniform order* in all the [d] *Churches of the Saints*; therefore it was *universall*.

5. That the exercises of this day were * *Collections* for the poor (which appears by *Acts* 2. 42. and *Justin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy assembly after *Prayer*, *preaching of the word*, and *Administration* of the Sacraments; therefore it was spirituall.

a 1 Cor. 16. 1, 2.

b The Syriack Translation hath, Quum congregamini, non licut justum est in die Domini nostri, comeditis & bibitis. The Arabian translation also hath thus: Non comeditis & bibitis prout vetet diebus Domini nostri decet. and Beza witnesseth, that in one ancient Greek Copy, there is read, τῇ κυριακῇ, the Lords day added to every first day, &c.

c 1 Cor. 11. 20, 35, 36. d 1 Cor. 14. 33. * As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles time?

6. That

6. That he will have the *collection* (though neceſſary) removed againſt his comming, leſt it ſhould hinder his preaching, but not their holy meeting on the Lords day; for it was the time ordained for the publique worſhip of the Lord, which argueth a neceſſity.

And in the ſame Epiſtle Saint *Paul* proteſteth that he delivered them *none other* Ordinance, or Doctrine, but *what he had received of the Lord.* Inſomuch that he chargeth them, *that if any man think himſelf to be a Prophet, or ſpirituall, let him acknowledge that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, and ordained among them, to keep their *Sabbath* on the firſt day of the week: therefore to keep the *Sabbath on that day*, is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who ſeeing ſo cleerly the Lords day to have been inſtituted, and ordained by the Apoſtles, will not acknowledge the keeping Holy of the *Lords day* to be a *Commandement* of the Lord? The *Jewes* confeſs this change of the Sabbath to have been made by the Apoſtles, *Peter Alphon. in Dialog. contra Judæos, tit.* 12. they are therefore more blinde, and ſottiſh than the *Jews*, who prophanely deny it.

1 Cor. 11. 3 & 15. 12

1 Cor. 14. 37

At *Troas* likewiſe S. *Paul*, together with ſeven of the *chief* Evangeliſts of the Church, *Sopater*, *Ariſtarchus*, *Secundus*,

Gaius, *Timotheus*, *Tychichus*, and *Trophimus*, and all the Christians that were there kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper*.

Act. 20. 4, 5, 6, &c.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, 1 *Cor.* 11. 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely are call'd Disciples, *Act.* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Proselytes were wont to pray, and there preached unto them; *Acts* 16. 12, 13. So that it is as cleer as the Sun, that it was the Christians usuall manner to passe over the Jewish seventh day, and to keep the Sabbath and their holy meeting on the first day of the week. And why doth S. *Iohn* call this the Lords day, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which St. *Iohn* called the Lords day, the rather to stir up Christians to a *thankefull* remembrance of their *Redemption*, by *Christ* his Resurrection

Act. 21. 4, &c.

Apo. 1. 10. Mos Christianus, &c. It is the manner of Christians, to call it the Lords day, Bel. in Luk. ap. 41

ction from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a greater, than that of *Christ*, and his *Apostles*: nor the like cause as the *new creation* of the world, therefore the *Sabbath* can never be altered from this day, to any other, whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting and setling of the *Church*, nothing was done but by the speciall order and direction of the *Apostles*. 1 *Cor.* 11.34. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Act.* 15.6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11. 23. Heb. 4. 4. and 5, 9

To sanctifie then the *Sabbath* on the seventh day, is not a Ceremonial law *abrogated*, but the Morall and perpetuall Law of God perfected. So that the same perpetuall Commandement which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians*, to solemnize the Sabbath on this seventh day, in memoriall of the *Worlds Redemption*: for the fourth *Commandement*, being a Morall Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this, as of the rest of his Commandments, is more religiously to be kept of us under the *Gospell*, than of the *Iewes* under the Law: by how much

we (in Baptism) have made a more speciall *Covenant* with God, to keep his Commandements: and God hath covenanted with us, to free us from the *curse*, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appear by these reasons.

Ten reasons demonstrating the Commandment of the Sabbath to be Morall.

1. BEcause all the reasons of this Commandment, are morall and perpetuall: And God hath *bound* us to the obedience of this Commandement, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelesly *neglect*, or more boldly *break* this Commandement, than any other. Secondly, because that in the *practice* of this Commandement, the keeping of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either * neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal and Protestation God* requireth all (that will be his people) to sanctifie the seventh day: Yea, how the *God of mercy*, *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the sum of his whole honour and service.

* Ier. 15, 32 Eze. 20. 19, 20, 21, 24, and 23. 38 Ex Bodin. de Repub. l. 4. c. 2

And

And it is certain, that he who makes no conſcience to break the *Sabbath*, will not (to ſerve his turn) make any conſcience to break any of the other Commandments; ſo he may do it without *diſcredit* of his reputation, or danger of Mans Law. Therfore God placed this Commandment in the midſt of the two tables; becauſe the keeping of it is the beſt help to the keeping of all the reſt. The *conſcionable* keeping of the *Sabbath* is the *Mother* of all Religion, and good diſcipline in the Church. Take away the *Sabbath*, and let every man ſerve God when he liſteth, & what will ſhortly become of *Religion*, and that peace & order which God will have to be kept in his *Church?* the *Sabbath day* is Gods *Market day* for the weeks proviſion, wherein He will have us to come unto him, and *buy of him without ſilver or money*, the *Bread* of Angels; and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our ſouls; *tryed Gold*, to enrich our faith; precious *Eye-ſalve*, to heal our ſpirituall blindneſs; and the *white rayment* of Chriſts righteouſneſs, to cover our filthy nakedneſs. He is not far from true *Piety*, who makes conſcience to keep the *Sabbath* day: but he who can *diſpence* with his conſcience to *break* the *Sabbath* for his own profit or pleaſure, his *heart* never yet felt what either the fear of God, or *true* religion meaneth. For of this Commandment may that ſpeech of S. *James* be verified; He

1 Cor. 14. 39, 40

Eſay 55. 1, 2

Apoc. 3. 18

Jam. 2. 10

that

that faileth in one is guilty of all. Seeing therefore, that God hath *fenced this* Commandment *with so many Morall* reasons, it is evident that the Commandment it self is *Morall.*

2. Because it was commanded of God to *Adam* in his *innocency*; whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law*) he *needed* no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essentiall part of Gods worship, enjoyned unto Man, when there was but one condition of all men. And if it was necessary for
Gen. 2. 8 our *first Parents* to have a Sabbath day, to serve God in their *perfection*: much more need their *posterity* to keep the *Sabbath* in the state of their *corruption.* And seeing *God himself* kept this day holy, how can that man be holy, that doth wilfully profane it?

Exod. 34 13, &c. 3. Because it is one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signifie their authority & perpetuity. All that God wrote
Deut. 4. 13 were *morall* and *perpetuall* Commandements, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine *Commandments.* The Ceremoniall that were
Deut. 4. 2 to be *abrogated by Christ*, were written all by *Moses.* But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no Ceremo-

ceremoniall Law was put, to ſhew that they ſhould be the perpetuall *Rules* of the Church, yet ſuch as none could *perfectly* fulfill and keep, but only Chriſt. 1 Reg. 8. 5 Heb. 9. 3

4. Becauſe Chriſt profeſſeth *that he came not to deſtroy the morall Law*: and that the leaſt of them ſhould not be abrogated in his Kingdom of the *New Teſtament*. Inſomuch *that whoſoever breaketh one of the leaſt of theſe ten Commandements, and teacheth men ſo, he ſhould be called the leaſt in the Kingdom of Heaven*: that is, hee ſhould have no place in his Church. Now the Morall Law commandeth one day of ſeven to be perpetually kept a Holy Sabbath. And Chriſt himſelf *expreſly* mentioneth the keeping of a Sabbath among his Chriſtians at the deſtruction of *Ieruſalem*, about 42. years after his reſurrection. By which time, all the *Moſaicall* Ceremonies (except eating of blood, and things ſtrangled) were by a publick Decree of all the Apoſtles quite aboliſhed, and abrogagated in Chriſtian Churches. And therefore Chriſt admoniſheth his Diſciples, *to pray that their flight be not in winter, nor on the Sabbath day*. Not in the winter: for that (by reaſon of the foulneſſe of the wayes and weather) their flight ſhould be more *painfull* and *troubleſome* unto them: not upon the Sabbath, becauſe it would be more *grievous* to their hearts, to ſpend that day in toyling to ſave their *lives*, which the Lord had commanded to be ſpent in *holy exerciſes*, to comfort their *ſoules*. Now Mat. 5. 17 Mat. 5. 19 Act. 15. 20, 21, 24, 28 Matth. 24. 20

Now if the sanctifying of the Sabbath on this day had been but *ceremoniall*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to *fly on the Sabbath day*; and therefore wisheth his to pray unto God to *prevent* such an occasion; he plainly demonstrates, that the *observation* of the *Sabbath* is no abrogated ceremony, but a *Morall* Commandement, confirmed and established by Christ among Christians. If you would know the day wherupon Christ appointed christians to keep the *Sabbath*, S. *John* will tell you, that it was on the *Lords day*, *Apoc.* 1. 10. If you will know on what day of the week that was, S. *Paul* will tell you, that it was on every *first day* of the week, 1 Cor. 16. 1.

As *Christ* admonished, so *Christians* pray, and according to their prayer, God (a little before the wars began) *warned* by an *Oracle*, all the *Christians* in *Jerusalem* to depart thence, and to go to *Pella*, a little town beyond *Jordan*: and so to escape the wrath of God that should fall upon that City and Nation. If then a *Christian* should not, without *grief of heart*, *fly* for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true Christian *neglect* the holy *exercises* of Gods worship in the *Church*, to spend the greatest part of the *Lords day* in prophane and carnall sports, or servile labour? And seeing the destruction of *Jerusalem*, was both a *Type*, and

Eusеb. hist. Eccles. lib. 3 c. 5. It is probable, that this Oracle was that voice, (Migremus hinc) which with an earthquake was heard by night in the Temple, mentioned by Iosеph. de bello Iudaico, lib. 7 cap. 12. Mat. 24. 33

and an assurance of the destruction of the *World*, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was enjoyned to the *Jewes* only, and not to the *Gentiles*: but this Commandement of the holy Sabbath (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but one state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Iews*. So that all Magistrates and Housholders were commanded to *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of *Nehemiah*. All the *Ceremonies* were a partition-wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandement as well as the *Jews*; it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath that is for Marriage, a man may as well say, that Marriage is but a Ceremoniall Law, as the Sabbath. And remember, that where *Mariage* is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God *in the same* beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremoniall.

Isa. 56.6

Neh. 13.11, &c. Eph. 2.14 Prov. 2. 27 Mat. 19. 3, &c.

The *corruption* of our nature found in the manifest

manifeſt oppoſition of wicked men; and in the *ſecret unwillingneſs* of good men to ſanctifie *ſincerely* the Sabbath, ſufficiently demonſtrateth that the Commandment of the Sabbath is *ſpirituall* and *morall*.

Nitimur in vetitum, Hor. Rom. 7. 14 Gen. 1. 18 Job 9. 9 Job 38. 31 Amos 5. 8

7. Becauſe that as God by a *perpetuall* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but alſo to be for [a] *ſignes* and for [b] *ſeaſons*, and for [c] *dayes*, and for *yeers*: ſo he ordained in the *Church* on earth, the holy Sabbath to be not only the *appointed ſeaſon*, for his ſolemn worſhip; but alſo the perpetuall rule and meaſure of time. So that as ſeven dayes make a *week*, four *weeks a moneth*, 12. *moneths a yeer*: *ſo ſeven yeers make a Sabbath of yeers*, ſeven *Sabbaths* of years a *Jubilee*: and 80. *Jubilees*, or 4000. yeers, or after *Ezechiel*, 4000. cubits the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſm* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I here paſſe over without admiration, how the *Sacrament of circumciſion*, continued in the Church 39. *Jubilees* from *Abrah.* to whom it was firſt given, unto the *Baptiſm* of *Chriſt* in *Iordan*, which was juſt ſo many *Iubilees* (after *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abram*. *Moſes* began his Miniſtery on the 80. yeer of his age: Chriſt enters upon his Office in the 80. *Iubilee* of the Worlds age. *Ioſeph* was thirty yeers old, when he

[a] To diſtinguiſh twixt Spring and Harveſt, Summer and Winter, and to foreſhew Judgements to come. Moadim ſig. Sacred times appointed for Gods holy worſhip, having ſpeciall ſignifications and promiſes.
[b] One of the ſeven dayes of the week from the other.
[c] Solar. Sabbataris and Jubilee. Exod. 23. 11, 12

Index Chr. apud Ann. Mundi. 1198.

he began to rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to ſerve in the Tabernacle at thirty yeers old, ſo Chriſt likewiſe, to anſwer theſe figures, began his Miniſtery in the thirtieth *Iubilee* of *Moſes*, and when he began to be thirty yeers of age, *Luke* 3. 23. In the midſt of *Daniels* laſt week, and ſo (continuing his Miniſtery on earth three yeers and an half) finiſhing our redemption, and *Daniels* periods by his innocent death upon the Croſſe. The moſt of all the great *alterations*, and ſtrange *accidents*, which fell out on the Church, came to paſſe either in a *Sabbatecall* yeer, or in a yeer of *Iubilee*: For examples:

After M. Rob. Font. his computation Treatiſe of the laſt decaying age of the world, publiſhed, An. Dom. 1600. R. Font. Treat. of laſt age, p. 17

The ſeventy weeks of *Daniel* beginning the firſt yeer of *Cyrus*, and the 3439. yeer of the world, contain ſo many *yeers*, as the world did *weeks* of yeers unto that time, and ſo many *weeks of yeers*, as the world had laſted *Iubilees*. *Daniels* ſeventy weeks of yeers, contained four hundred and ninety ſingle yeers: the world before that time, 490. weeks, or Sabbaths of yeers, *Daniels* Period 70. weeks, the worlds 70. *Iubilees*: ſo that to comfort the Church for their 70. yeers captivity, which they had now according to *Ieremies* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70. weeks, or Sabbaths of yeers, that is 70. times ſeven years, or 490. yeers, their eternall redemption from Hell, ſhould be effected by the death of Chriſt, as ſure as they were now-

Jer. 25. 11, 12

now redeemed from the captivity of *Babilon*. This Period of *Daniel*, containing 70 Sabbaths, or 10. *Jubilees* of years, began at the first *liberty* granted the *Jewes* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezra.* 1. 1. and ends justly at the time that Christ died upon the Cross. From the death of *Christ*, or at the last end of *Daniels* weeks, to the seventy & one year of *Christ*, the World is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee*. From the end of those seven *seals*, the world is measured to her* by 7 Trumpets, each containing 245. years (as some conjecture, about 440. years hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the year, 365. was translated of God in a *Sabbaticall* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is *buried of God*, but born in a *Sabbaticall* year of the world, 2373. and in the 777. year since the Floud (after *Broughtons* Computation) is saved, as a new *Noah*, in a Reed *Ark*, and liveth a *Builder* of the Church so long as *Noah* was *building the Ark*, 120. years. The promise was made to *Abraham* in a Sabbaticall year, being the 2023. of the world. The sixth year of *Joshua*, being 2500. years from the Creation of the world, wherein the land was possessed, & divided among the Children of *Israel*, was a Sabbaticall year, and the * 50. *Jubilee* from the Creation of the World.

Apoc. 5. 1

* Apoc. 8. 2, & 9. 7 Napier, on the Apoc. Proposition 6, 8, 9. and his Resolution.

Pont. of the last age of the world, page 12. Buchol. 2 Index Chr. Broughtons conject A. M. 1430. Deut 3. 20. Pont. ibid. & Scaliger. Buchol.

* Pont. p. 21 Buch. Chro. apud A. M. 2300.

World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all beleevers. And so carrieth the Church of the *Jewes*, by a * joyfull stream of *Jubilees*, from the *Type*, to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*: for Christ at the end of *Moses* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, & gives the *clear st Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospell* proclaimes, according to the Prophecy of *Esay*, eternall Redemption to all that repent and beleeve in him.

* Jubilee some derive of trumpets, or Rams horns, wherewith the Jubilee was founded: others from Jubal a stream, because they carry us to the death of Christ the Author of our eternall rest and joy. Esay 61. 1 Luk. 4. 18

And the year of our Saviour Christs birth, being the 3948. of the World, was at the end of a Sabbaticall year, and the * 564. Septenary of the World. *Moses* maketh the common age of all men, to be *ten times seaven*, *Psalm* 90. and every seventh year commonly produceth some notable * change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; and from that day

* Pont. of the last decaying age of the world p. 12, 13, 21

* Expertum est in per sque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbique gravioris aut vitæ interitus, aut animi ægritudinis, Au. Gelli. lib. 15. c. 7. Augustus, in Epist. ad Caium nepotem exultat se Climacterā communem seniorum annum 63. evasisse. Bodin de Repub. li. 4. cap. 2.

groweth

groweth to the perfection of birth: which is alwayes either the ninth, or seventh moneth. At seven years old, the childe casts his teeth, and receives new. And every seventh yeer after, there is some alteration or change in mans life, especially, at *nine times seven*, the *Climacterick* year, which by experience is found to have bin fatall to many of those learned * men, who have been the chiefest light of the world; & if they scaped that yeer, yet most of the have departed this life in a *septenary* yeer, *Lamech* died in the year of his life, 777. *Methusalem*, the longest liver of the Sons of men, died when he began to enter his 900. and 70. year, *Abraham* dyed when he had lived 25. times seven years. *Iacob* when he had lived 21. times seven years, *David* after he had lived 10. times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the year that he was born: so did the Maiden Queen * *ELIZABETH* of blessed and never-dying memory, who came into this World, the *Eve of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eve of the Anunciation of the blessed Virgin Mary*. *Hippocrates* died in the 15. *septenary*, *Hierome* and *Isocrates*, in their 13. *Pliny*, *Bertolus*, and *Cæsar in their* 8. *septenary*. And *Iohannes de temporibus*, who lived 361. years dyed in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed the whole

* Aristotle, Cicero, Bernarde, Boeace, Erasmus, Luther, Melancton, Sturmius.

* She was, she is (what can there be more said?) In earth the first, in heaven the second Maid.

Bodin. Buchol.

whole life of man is measured by the Sabbath: for, how many years soever a man liveth here, yet his life is but a life of seven dayes multiplyed, so that in the number of seven there is a mysticall perfection, which our understanding cannot attain unto.

Climax vitæ virorum fore septenariis, aut novenariis: fœminarum verò senariis definitur, Bodin. de Rep. 4. cap. 2

All which *Divine* disposition of admirable things, so oft by *sevens*, calls upon us to a continuall meditation of the blessed *seventh* day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the World is drawn, and guided by a certain chain of Gods providence, disposing all things in *number*, *measure*, and *weight*. All *times* are therefore measured by the Sabbath: so that Time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue, *till that time* shall be no more. And as the Sabbath had its *first institution* in the *first Book of* the Scriptures, so hath it its *confirmation* in the *last*: and as this Book doth authotize this day, so this day graceth the Book; in that the matter thereof was revealed upon so holy a day; the *Lords* revelation upon the *Lords* day; As well therefore may they pull the Sun, Moon, and Stars out of the heavens,

Wisd. 11. 17
Wolph. Præm. Chron. Apo. 10. 6
Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolp. Chron. c. 1
Tempus cum mundo cœpit, & unà desituru est, ibid. Gen. 2. 3 Apo. 1. 10

vens, as abolish the holy Sabbath (times mere-rod) out of the Church, seeing the Sabbath is ordained in the Church (as wel as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an [g] Universall consent ever since the *Apostles* time, have still held the Commandment of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the week, to be the institution of *Christ* and his *Apostles*.

[g] Si quid horum tota die per orbem frequentat Ecclesia. Non hoc quia ita faciendum sit disputare, insolentissima insania est, Aug. Epist. 118 ad Ian.

The Synod, called *Synodus Colonienſis* saith, that the *Lords* day hath been famous in the Church *ever since the Apostles time.* *Ignatius* Bishop of *Antioch*, living in Saint *Johns* time, saith, *Let every one that loveth Christ, keep holy the Lords day, renowned by his Resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in Christ.* *Iustin* Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath *on the Lords day*, as we do. *Origen*, who lived about 180. years after Christ, shewes the reason why the *Sabbath* is translated to the Lords day. *Augustine* saith, *That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day; Ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, *That the Apostles apointed the Lords day to be kept with all religious solemnity, because that upon that*

Synod. Col. part. 9. c. 9

Ignat. ad Magnes.

Apol. 2

Origen. homilia 7. super Exod. 1. Epist. ad Ianuar. 119. c. 13. & ad Casul. Epist. 86.

August. te emp. ser. 251.

that day our Redeemer roſe from the dead, which alſo is therefore called the Lords day.

As therefore *David* ſaid of the *City of God*, ſo may I ſay of the *Lords day*, *Glorious things are ſpoken of the day of the Lord:* for it was the *birth-day* of the world, the *firſt day* wherein all creatures began to have being. In it *light* was drawn out of *darkneſs*. In it the Law was given on Mount *Sinai*. In it the *Lord roſe* from death to life. In it the *Saints* came out of their graves, aſſuring that on it *Chriſtians* ſhould riſe to newneſs of life. In it the *Holy Ghoſt* deſcended upon the *Apoſtles*. And it is very probable, that on the ſeventh day, when the ſeven Trumpets have blown, the curſed *Iericho* of this world ſhall fall, and our true *Ieſus* ſhall give us the *promiſed* poſſeſſion of the *heavenly Canaan*.

Pſal. 87. 3 Aug. de temp: ſer. 251. & 154 Cont. Conſt. Can. 8. Wolphius Chr. lib. 1. c. 10. Muſſ. Sipont. poſt. Dom. Paſc. Matth. 27. 52 Cedoman. Annal An. Mund. 2515

Ioſh. 6. 13 A. 0. 10. 7

He that would ſee the uniform conſent of Antiquity, and practice of the Primitive Church in this point, let him read *Euſebius* Eccleſiaſticall Hiſtory, *Lib.* 4. *c.* 23. *Tertullian*, *Lib. de Idolatria*, *cap* 19. *Chryſ. Serm.* 5. *de reſurrectione. Conſtitut. Apol. l. cap.* 37. *Cyril in Iohan. l.* 12. 2. 55. Of this judgement are the ſound new Writers: ſee *Fox* on the *Apoc.* 1. 10. *Bucer* in *Matth.* 12. 11. *Gualt.* in *Malach.* 3. *hom.* 23. *Fulk* on the Romiſh Teſtam. *Apo.* 1. 10. *Chem. Exam. Con. Trid. par.* 4. *de diebus feſtis*, *Wolph. Chron. lib.* 2. *cap.* 1. *Armin. Theſ.* in 4. *præcept.* and innumerable others. Learned *Iunius* ſhall ſpeak for all. *Quamobrem cùm dies dominicus, &c.*

Aug. ad Caſulan. Ep. 86. & ad Ianuar. 119 cap. 19 Aug. Ser. de temp. 251. & 154. & Conc. 6 Conſtant. can. 8.

* Non dubitamus quin varie apud Chriſtianos Sabbathum vie-letur, non abſtinendo ab iis quæ aliis diebus licita ſunt. Armin. Iunius. Prælect. in Gen. 2. 3.

Where-

Wherefore seeing the Lords day is both by the fact of Christ, (viz. *his Resurrection, and often appearing to his Disciples upon that day*) *by the example & institution of the Apostles. and by the continuall practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath*; Ineptè faciunt, *they do foolishly, who say, that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of mē.* And again, *the cause of this change is the resurrection of Christ, & the benefits of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation.* Non humana traditione, sed Christi ipsius observatione & institutione, *Not by the tradition of man, but by the observation & appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.*

Exod. 31. 13, 14, &c. Ezech. 20. 12, 20

Exec. 46. 1, 2, 3, &c. Ex. 35. 2 Armin. disput. Theolog. in precep. 4 Thes. 14. Act. 10. 13

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a *sign and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified*; and therefore must onely of them be *worshipped*: and upon the *pain of death*, charged his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.*

Upon

Upon this ground it is, that the Commandment terms this day, the *Sabbath of thy Lord thy God*, and God himselfe calls it, *his holy day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy Daies, to the worship and honor of God alone. To dedicate therefore a Sabbath to the honor of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honor: so doth *Lev.* 23.3.37.38.&c.& *Ezek* 20.20. *Neh.* 9. 14. the *Sabbath is put* for the *whole worship of God*. And our Saviour teacheth, that *we must worship the Lord God onely*, Matt. 4. and therefore keep a Sabbath to the onely honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins, that he ordained a feast from the *device of his own heart*, 1 *Kings* 12. 33. and God threatneth *to visit Israel for keeping the days of Baalim*: that is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith, that *such forget him*. And so indeed none are lesse carefull in keeping the *Lords Sabbath*, than they who are most *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

b

Isa. 58. 13.

Read H. Wolfius Chron de temp l. 2. c. 4. p. 8. &c. 7. p. 140. &c.

First, in taking upon her to *ordain Sabbaths*, which belong only unto the *Lord of the Sabbath* to do.

Secondly, in *dedicating* those Holy day to the *honour of creatures*, which in effect is to make them *sanctifying gods*.

Thirdly in tying to theſe days, *Gods Worſhip, Prayers, Faſting,* and *merit.*

Fourthly, in exacting on theſe days of *mans invention, a greater meaſure* of ſolemnity and ſanctification, than upon the *Lords day,* which is *Gods Commandement,* which in effect is to preſer *Anti-Chriſt* before *Chriſt.* Our *Church* hath juſtly aboliſhed all ſuperſtitious and idolatrous Feaſts; and only retaines a few Holy days, to the honour of *God alone,* and eaſing of ſervants, *Deut.* 5. 14. though long cuſtome forceth to uſe the *old names* for *civill* diſtinction: as *Luke* uſed the prophane names of *Caſtor* and *Pollux, Acts* 28. 11. and *Chriſtians* of *Fortunatus,* 1 *Corinth.* 16. 17. *Mercurius, Rom.* 16. 14, and *Jews* of *Mardocheus day.* 2 *Mac.* 15. 37,

10 Laſtly, the examples of Gods Judgements on Sabbath-breakers, may ſufficiently ſeal unto them, whoſe hearts are not ſeared, how wrathfully Almighty God is diſpleaſed with them, who are wilfull prophaners of the *Lords day.*

Num. 15. 32. The Lord (who is otherwiſe the God of mercy) commanded *Moſes* to ſtone to death the man who (of a *preſumptuous* mind) would openly go to gather ſticks on the Sabbath day. The fact was ſmall, true, but his ſin was the greater, that (for ſo ſmall an ocaſion) would preſume to break ſo great a Commandment.

2 Mac. 15. 2. Cant. Magdal. 22. c. 6. *Nicanor* offering to fight againſt the *Jews* on the Sabbath day, was ſlain him-

himself, and thirty five thousand of his men,

A Husband-man grinding Corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on *this day* had his Barn and all his Corn therein burnt with fire from *Heaven* the next night after.

Disp de tempore, Ser. 117.

Also a certain Noble-man, prophaning the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dogge, and with ears, and chaps, crying like a Hound.

Tho. Cantiprat. lib. 2. de lap. Tem. admiram vindict. diu Tac. Hist.

A covetous *Flax wife* at *Kinstat* in *France*, *An.* 1559. using with her Maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day: but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unburnt.

Johan. Fine. lib. 3. di miraculis.

On the 13 *of January*, *Anno* Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theatre* be-

Stowes Abridgment, An. 1582. [illegible] Dominum non temnere Christum.

holding *carnal* ſports, than to be in the *Church* ſerving God with the *ſpiritual* works of *Piety*.

Many fearfull examples of *Gods* Judgments by fire have in our dayes been ſhewed upon divers Towns where the profanation of the Lords day hath been openly countenanced.

Stratford upon *Avon* was twice on the ſame day twelve-moneth (being the *Lords day*) almoſt conſumed with fire, chiefly, for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful Miniſters.

Teverton in *Devonſhire*, (whoſe remembrance makes my heart bleed) was often times admoniſhed by her godly Preacher, that God would bring ſome heavie judgment on the Town for their horrible prophanation of the *Lords day*, occaſioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in leſſe then halfe an hour) conſumed with a ſudden and fearfull fire, the whole Town, except onely the *Church*, the *Court-houſe*, and the *Almſ-houſes*, or a few poor peoples dwellings; where a man might have ſeen 400 dwelling houſes all at once on fire, and above 50 perſons conſumed with the flame. And now again ſince the former Edition of this Book, on the fifth of *Auguſt* laſt, 1612. (foureteen years ſince the former fire) the whole Town was again fired and conſumed, except

Whileſt the Preachers cried in the Church, prophaneneſſe, prophaneneſſe, Gain would not ſuffer them to hear: therefore when they cried fire, fire, in the ſtreet, God would not ſuffer any to help.

except some thirty *houses of poor people*, with the *School house*, and *Almes houses*: they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower* of *Silo*. Luk. 13.4. and taking warning by their neighbours chastisements, fear Gods threatnings, *Jer.* 17.7. and beleeve Gods Prophets if they will prosper, 1 *Chr.* 20.20.

Many other examples of Gods judgements might be alledged, but if these are not sufficient to terrify thy heart from the wilful profanation of the *Lords day*, proceed in thy prophanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify how he will plague all wilfull transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandement of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ* and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the Jews were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandement, *their deliverance from Egypt*, shadowing *their redemption from Hell*, to the fifth Commandement, *length of daies in Canaan*, typing

eternall life in heaven: to the sixt Commandment, *abstinence from blood, & things strangled*, figuring the care to *abstain* from all kind of murther: & to the whole Law, the ceremony of * *Parchment lace* putting them in mind to keep within the limits of the Law. So likewise to the 4. Commandment, were added *some ceremonies* which peculiarly belonged to the *Jews* and to no other people, as 1. The *double* * *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. 2. The * *rigid & strict ceasing from making of fire*, * dressing of meat, and all bodily labour, both * remembring them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Eygpt* upon * that day: as also shadowing unto them the *eternal redemption of our souls from Hell* by the death of Christ. 3. The keeping of the Sabbath upon the *precise seventh day in order of the creation*, shadowing to the Jews, that Christ by his death & resting on their Sabbath in the grave, should bring them rest, and ease from the burthen and yoke of the Legal ceremonies, *which neither they, nor their fathers were able to bear*, *Act.* 15.10, *Col.* 2.16.17.

And howsoever in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*; yet after the fall, it became *Ceremonial*, & subject

* Num. 15. 38.

* Num. 28 9, 10.

* Exod. 35. 2, 3.
* Exod. 16. 23.
* Deut. 5. 6.

* It was the Sabbath day on which Moses and the children of Israel sang to God when Pharaoh and his host were drowned in the Sea. Exod. 10. See Trem. & Jun. Notes on Deut. 5. 15. and on Exod. 12 15.

ſubject to change in reſpect of the reſtauration by Chriſt. *As mans life before* the fall being *immortall* became afterwards *Mortal*; and *nakedneſs* being an ornament before, became afterwards a *ſhame*, and *Mariage* became a type of the *Myſticall union* betwixt Chriſt and his *Church Epheſ.* 5. And to fulfil the Ceremonies (added for the *Jews* ſake unto the Sabbath) Chriſt at his death reſted in the grave all the *Jews* Sabbath day, and by that reſt fulfilled all thoſe *cerimoniall acceſſaries.* Now as the ceaſing of the ceremonies annexed to the 1.5 &.6. Commandments, & to Mariage, did not aboliſh thoſe Commandments & Mariage, nor cauſe them to ceaſe from being the perpetual Rules of Gods worſhip, and mans righteouſneſſe; no more did the abrogating of the Ceremonies annexed to the Sabbath aboliſh the morality of the commandment of the Sabbath; ſo that though the *Ceremonies* be all aboliſhed, by the acceſſe of the *Subſtance*, and the *Shadow* overſhadowed by the *Body*, which is *Chriſt*, yet the holy *reſt* (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) ſtill continued as Gods perpetuall Law, whereby *all the poſterity of Adam* are bound to reſt from their ordinary buſineſſe, that they may wholly ſpend every ſeventh day in the ſolemne worſhip, and onely ſervice of God their Creator and Redeemer; but in the

ſubſtance of the fourth Commandement, there is not found one word of any Ceremony.

Obj. The chief objections againſt the morality of the *Sabbath* are three.

Gal. 4. 10. 1 That of *Paul* to the *Galatians*, ye *obſerve dayes, and moneths, and times, and years, &c.* But there the Apoſtle condemns not the *morall* Sabbath (which we call the *Lords day*, and which he *himſelf* ordained according to Chriſts commandment, in the ſame *Churches of Galatia and Corinth*, and kept himſelf in other Churches) but he ſpeaks of the Jewiſh days and times, and years, and the keeping of the Sabbath on the 7th. day from the Creation, which he termeth *ſhaddowes of things to come*, aboliſht now by Chriſt the body, and in the law are called *Sabbaths*, but diſtinguiſhed from the *moral Sabbaths*.

1 Cor. 16. 1. & 14. 37. Act. 20. 7.

Col. 2. 17. Lev. 23. 37, 38. Obj. 2. Col. 2. 16. 2 That of *Paul* to the *Coloſ. Let no man therefore condemn you in meat and drink, or in reſpect of an holy day, or of the new moone, or of the Sabbath day.* But here the Apoſtle meaneth the *Jewiſh* ceremoniall *Sabbaths*, not the *Chriſtian Lords day*, as before.

Obj. Rom. 14 5. 3 That of the ſame Apoſtle to the *Rom. This man eſteemeth one day above another day; and another counteth every day alike*, &c. But S. *Paul* makes no ſuch account. For the queſtion there is not between *Jew and Gentiles*, but between the *ſtrong and weaker Chriſtians*. The *ſtronger* eſteemed one day above another: as appear,

Rom. 15. 1.

pears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh day; some weak Christians (as many now adaies) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lords* day, but count it like other dayes, is is an argument, saith the Apostle, of their weakness, whose infirmity must be borne, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOw the sanctifying of the Sabbath consisists in two things, First *In resting from all servile & common business pertaining to our naturall life*. Secondly, *in consecrating that rest wholy to the service of God, and the use of these holy meanes which belong to our spirituall life*.

For the first.

1. *The servile and common works, from whence we are to cease, are generally all civil works from the * least to the greatest.* More particularly.

* Ex. 31. 12, 15.

First, from all the works of our calling, though it were *reaping in the time of harvest.*

Exo 31. 15. &c. Exod. 34. 21. Neh. 13 15. Jer. 17. 21. 22, 27

Secondly, from carrying *burthens* as Cariers do, or riding abroad for profit or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man, God gives them that day a rest, and he that without necessity deprives them of their rest on the Lords day, the groans of the poor tired beasts shall in the day of the Lord rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *triming, painting, and pampering* of themselves like *Jesebels*, doing the devils work upon *Gods* day.

Deut. 5. 14.

Rom 8. 22. Deut. 25. 4. 1 Cor. 9. 9.

Neh. 13. 15, 16, 19.

Thirdly, from keeping of *Fairs*, or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods

Fourthly, from studying any books or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in spirit upon the Lords day.* In a word, thou must that day cease in thy calling to do thy work: that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this day

Apoc. 1. 10.

day shal never be blessed of the Lord; but it will prove like *Achans* gold, which being got contrary to the Lords Commanment, brought the fire of Gods curse upon all the rest that he had lawfully gotten. And if Christ scourgd them as *theeves*, who bought and sold in his *Temple* (which was but a *ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his commandment) buy and sell on the Sabbath day, which is his perpetual Law? *Christ* calleth such sacrilegious Theeves; and as well may they steal the *Communion cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords Day* to consume it in their own *lusts*. Such shall one day find the *Judgements of God* heavier than the opinions of *men*.

Fifthly, From all *recreations*, and *sports*, which at others times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the *Lord*) any greater *delight* or recreation than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his prince his house to have his *pardon* sealed? for one that is deadly *sick*, to come to a Physitian that can *cure him*? or for a *Prodigall child*, that fed

Isa. 58. 13. 14.

Psal. 37. 4.

fed on the husks of swine, to be admitted to eat the bread of life, at his *fathers* table? or for him who fears for sin the tydings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servant recreation; allow it in the six days which are thine; not on the Lords day, which is neither *thine* nor *theirs*. No *bodily recreation* therfore is to be used on this day; but so far as it may help the *soul* to do more cheerfully the *service of God*.

Eph 5.18.19. Rom. 3.11. Deut. 28. 47. Isa. 58.13.

Sixtly, from *grosse feeding*, *liberal drinking* of wine, or strong drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Seventhly, from all talking about worldly things, which hindreth the sanctifying of the Sabbath, more than working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this day, is so far commanded to christians, as it it an help to *sanctification*, and *labour* so far forbidden as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at all times unlawfull. Who without mourning can endure to see Christians keep the Lords day, as if a celebrated feast rather to *Bacchus*, than to the honor of

of the *Lord Jesus* the Saviour & redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in *sitting down to eat & drink, & rising up to play.* First *balasting* their bellies with *eating* & *drinking*; and then *feeding* their lusts with *playing and dancing.* Against which profanation all holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed: in so much that S. *Aug.* affirmeth, *that it was better to plough than to dance upon the Sabbath day.*

1 Cor. 10. 7.

Exod. 31 9,18. 19.

Melius enim arare quam saltare in Sabbato. Aug. in tit. Psal. 91.

Now in the name of *Almighty God*, (who rested, having created heaven and earth) and of his eternal Son *Jesus* the *Redeemer* of his Church who shall shortly come on the dreadfull day of doom, to judge all men according to the obedience which they have shewed to his commandments; I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy angels at that day, that thou better weigh and consider whether *Dancing, Stageplaying, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, & such other fooleries of Robinhood, Moricedancers, Wakes, and May games* be exercises that God will blesse and allow on the *Sabbath dey.* And seeing that no action ought to be done that day, but such as whereby we either *blesse God*, or look to receive a *blessing* from God, how darest thou do those things on that blessed day, on which thou darest

Act. 13. 31. Rom. 2. 12. &c. 2 Thes. 2. 8, &c.

ot

not pray to God to bestow a blessing on it to thy use? hear this and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and voide of the feeling of the grace of God! that having every day in six, every houre in every day, every *minute* in every houre, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week, which he hath reserved for his own praise, and worship! Let men in defence of their prophanesse, *object* what they will, and *answer* what the Devill puts in their mouthes: yet I would wish them to remember, that seeing it is an antient tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day*, how little joy they should have to be taken in those carnall sports to please themselves; when their Master should find them in spirituall exercise; serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilest they thus dance on the Lords day, (contrary to the *Lords commandments*) they do but dance about the *Pits brink*, and they know not which of them shall first fall therein: whereinto being once fallen without repentance

Lactan. lib. 7. cap. 1.

pentance, no *greatneſs* can exempt them from the vengeance of that *great God*, whoſe Commandment (contrary to their knowledge and conſcience) they do thus *preſumptuouſly* tranſgreſs. If then Gods Commandments cannot *deter* thee, nor Gods Word *adviſe* thee; I ſay no more but what Saint *John* ſaid before me,* *He which is filthy, let him be filty ſtill.*

* Apo. 22. 11. This was the laſt and heavieſt curſe that Saint John wished ſpiritual Babylon.

For the ſecond.

2. The *conſecrations of the Sabbaths reſt conſiſts in performing three ſorts of duties.* Firſt, *before*, Secondly *at*, Thirdly, *after* the publick exerciſes of the Church.

The duties to be performed before the publick exerciſe, are;

1. *To give over working* betime, on the *Eve*, that thy body may be the more refreſhed, and thy minde the better fitted to ſanctifie the *Sabbath* on the next day. For want of this *preparation*, thy ſelf and thy ſervants, being tired with labour and watching the night before, are ſo heavie, that when you ſhould be ſerving God, and *hearing what his Spirit ſaith to his Church* for your ſouls inſtruction: you cannot hold up yout heads for ſleeping: to the *diſhonour of God*, the *offence* of the *Church*, and the *ſhame of your ſelves*; therefore the Lord commands us not only to *keep Holy*, but alſo to *remember* afore-hand the Sabbath day to keep it holy, by preparing our hearts, and removing all buſineſſe that might hinder

Apo. 2. & 3.

Isa. 56. 2, &c. & 58. 13. &c.

hinder us to consecrate it, *as a glorious day unto the Lord.* Therefore wheras the Lord in the other Commandements doth but either *bid or forbid*: he doth both in this Commandment, and that with a special *memorandum.* As if a Master would charge his servant to look well unto *ten things* of great trust; but to have a more *speciall* care to remember one of those ten for divers weighty reasons: should not a faithfull servant that loves his Master shew a more *special* care unto that thing above all other businesses?

Exo. 16. 23, &c.

Thus *Moses* taught the people o'renight to remember the Sabbath; & it was a Holy custome among our *forefathers*, when at the ringing to prayer on the Eve before, the *Husbandman* would give over his labor in the field, & the *Tradesman* his work in the shop, and go to the Evening prayer in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the *Sabbath day.*

Exod. 35. 15. 1 Cor. 7. 5. Gen. 35. 2. 1 Thess. 4. 3. 1 Sam. 21. 5. Exod. 9. 16. Psal. 19. 12. Eccl. 5. 1.

2. To possesse that night *thy vessell in holiness and honour*: that thou mayest present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day.* Be carefull therefore to rise sooner on this day than on other days; by how much the service of God is to be prefered before all earthly businesses. For there is no *Master* to serve so *good* as *God*: and in the end, *no work* shall be better rewarded than his *service.*

4 When

4 When thou art up, consider with thy self what an *impure* sinner thou art; and into what a holy place thou goest to appear, before the most *holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church what *grievous* sins thou hast committed the *week past*; *confesse* them unto God, and earnestly pray for the pardon & forgiveness of them, & so *reconcile* thy self with God in Christ. *Renew* thy *vows* to walk more conscienably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *grace* to hear the *Word of God*, read and preached, with *profit*; & that thou mayest receive the holy *Sacrament* with comfort (if it be Communion day) that God by his *holy Spirit* would assist the preacher to speak some thing that may *kill thy sin*, and *comfort thy Soul*, which thou mayest do in this or the like sort. Col. 4. 3.

A Morning Prayer for the Sabbath day.

O *Lord most high*, O God eternal, *all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day.* For it is thy will and Commandement, that we should sanctifie Psal. 91 1. 2. 5.

sanctifie this day in thy service and praise, and in the thankfull remembrance as of the *creation* of the world by the power of thy *word*, so of the *redemption* of Mankind by the death of thy *Sonne*: *Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reigneſt over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger, & displeasure; thou notwithstanding of thy favour, and goodnesse (passing by my prophaneneſſe and infirmities) hast vouchsafed to adde this Sabbath againe unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord,* clense my Soul from those filthy sins, with the blood of thy most pure, and undefiled *Lamb, which taketh away the sins of the World*, and let thy *Holy Spirit* more and more subdue my corruptions, that I may be *renewed* after thine *own Image*, to serve thee *in newnesse of life and holinesse of conversation.* And as of thy mercy, thou hast

1 Chr. 29. 11. &c.

* Here thou mayst confess whatsoever sin of the last week clogs thy conscience.
Ioh. 1. 29.

haſt brought me to the beginning of this bleſſed day: ſo I beſeech thee, make it a day of *Recomciliation*, betwixt my *ſinfull ſoul* and thy *divine Majeſty*; Give me grace to make it a day of *Repentance* unto thee, that thy goodneſs may ſeal it to be a day of pardon unto me; and that I may remember, that the keeping Holy of this is a Commandement which thine *own finger* hath written; That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the reſt of thy holy Laws, and Commandments. And when anon, I ſhall with the reſt of the holy Aſſembly, appear before thy preſence in thy Houſe, to offer unto thee our *Morning Sacrifice of praiſe, and Prayer: and to hear what thy Spirit, by the preaching of thy Word, ſhall ſpeak unto thy Servant*, Oh, let not my ſinnes ſtand as a *cloud*, to ſtop my prayers from aſcending unto thee, or to keep back thy Grace from deſcending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good ſeed falls upon bad ground. O let not my heart be like the *high way*, which through hardneſs, & want of true underſtanding receives not the Seed, till the evil one cometh and catcheth it away; nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for the Goſpels ſake; nor like the *thorny ground*, which by the

Mat. 13. 4 &c. Luk. 8. 5.

the *cares of this world, and the deceitfulneſs of riches, choaketh the Word which it heareth, and makes it altogether unfruitful*: but that like unto the *good ground*, I may hear thy Word, with an *honeſt and good heart, underſtand it, and keep it, and bring forth fruit with patience* in that meaſure that thy Wiſdom ſhall think meet for thy glory and mine everlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *door of utterance* unto thy faithfull ſervant, whom thou haſt ſent unto us *to open our eyes, that we may turne from darkneſſe to light, and from the power of Satan unto God: that we may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by faith in Chriſt*. And give me grace to ſubmit my ſelf unto his Miniſtery, as well when he terrifieth me with Judgments, as when he comforteth me with thy mercies, & that I may have him in *ſingular love for his works ſake*; becauſe he *watcheth* for my ſoul, as he that muſt give account for the ſame unto his Maſter. And give me grace to behave my ſelf in the holy Congregation with comlineſs & reverence as in thy preſence, and in the ſight of thy holy Angels. Keep me from drowſineſs & ſleeping, and from all wandring thoughts and worldly imaginations: ſanctify my Memory, that it may be apt to receive, & firm to remember thoſe good, and profitable Doctrines which ſhall be taught unto us out of thy Word. And that through the aſſiſtance of thy holy

Col. 4 3.
Act. 26. 18.
1 Theſſ. 5. 13.
Heb. 13. 17.
1 Cor. 11. 10.
Eph. 3. 10.
1 Pet. 1. 12.

holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing my own wayes, nor seeking mine own will, nor speaking a vain word*; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with *Saints* and *Angels* to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus; in that form of prayer which he hath taught me,

Isa. 58. 13.

Isa. 66. 33.

Our father which art in heaven, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy *household* together, read a Chapter, and pray as in the Week dayes: but remember so to dispatch these *private preparations*, and duties, as that thou and thy family may be in the Church before the beginning of prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household do go in all *reverence* to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

THat thou art going to the Court of the Lord, and to speak with the great God by *prayer*, and to hear his Majesty *speak* unto thee by his *Word*: and to receive his *blessing* on thy *soul*, and thy *honest labour*, in the six dayes last past.

Psal. 10. 4.

2 Say with thy self by the way, *As the Heart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God*; For, *a day in thy court is better than a thousand other where, I had rather be a door-keeper in the house of my God, than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy temple.*

Psal. 42. 1, 2. Psal. 84. 10.

Psal. 5 7.

Gen. 28. 16, 17.

3 As thou entrest into the Church, say, *How fearful is this place! this is none other but the house of God, this is the Gate of Heaven, surely the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to thy place say, *O Lord, I have loved the habitation of thy House, & the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit*

1 Cor 14. 25. Psal. 26. 8.

Psal. 27. 6.

viſit thy Temple; therefore will I offer in thy Tabernacle ſacrifices of joy, I will ſing and praiſe the Lord. Hearken unto my voice, O Lord, when I cry; have mercy alſo upon me, and hear me. Doubtleſſe kindneſſe and mercy ſhall follow me all the days of my life, and I ſhall remain a long ſeaſon in the Houſe of the Lord. And this is that preparation or looking to our feet, whereto *Solomon* adviſeth us, before we enter into the houſe of God. Pſal. 27 5. Pſal. 23. 6. Eccl. 5. 1.

The ſecond ſort of duties, which are to be performed at the time of the holy aſſembly.

WHen prayers begin, lay aſide thine own private Meditations; and let thine heart joyn with the Miniſter, and the whole Church, as being one body of Chriſt, & becauſe that God is the *God of order*, he wil have all things to be done in the Church with *one heart and accord*: & the exerciſes of the *Church* are *common* and *publick*. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. *Solomon* therefore adviſeth a man not to be raſh to utter a thing in the Church before God. Pray therefore when the Church prayeth, ſing when they ſing. and in the action of kneeling, ſtanding, ſitting, and ſuch indifferent Ceremonies (for the avoiding of ſcan- 1 Cor. 12 12. Act. 1. 2. 46. & 4. 32. Eccl. 5. 1. Eze 46. 10. Pſal. 110. 3.

scandall, the cotimuance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou liveſt.

Cum Romam venio jejuno sabbato: cum hic fuim, non jejuno: Sic & tu ad quam fortè ecclesiam veneris ejus morem serva si cuiquam non vis esse scandalo, nec quenquam tibi Ambr. conf. Aug. ep. ad Januar. Luke 4 20. Luke 19. 48.

Whileſt the Preacher is expounding, and applying the word of the Lord, look upon him; for it is a great help to ſtir up thine attention, and to keep thee from wandring thoughts: *ſo the eyes of all that were in the Synagogues, are ſaid to be faſtned on Chriſt* whileſt he preached: and *all the people hanged upon him when they heard him.* Remember that thou art there as one of *Chriſts Diſciples, to learn the knowledge of Salvation, by the remiſſion of ſinnes, through the tender mercy of God,* Luke 1. ver. 77.

Be not therefore in the *School* of Chriſt like an idle Boy in a *Grammar School*, that *often heareth*, but *never learneth* his leſſon; and ſtill goeth to School, but profiteth nothing. Thou hateſt it in a child, Chriſt deteſteth it in thee. To the end therefore that thou mayeſt the bettet profit by hearing, mark.

1 *The coherence, and application of the Text.*

2 *The chief ſumme or ſcope of the Holy Ghoſt in that Text.*

3 *The diviſion or parts of the Text.*

4 *The Doctrines, and in every doctrine the proofs, the reaſons, and uſes thereof.*

A method of all others, eaſieſt for the people (being accuſtomed thereto) to help them to remember the Sermon: and therefore much wiſhed to be put in practice

practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true religion.

If the Preachers method be too *curious* or *confused*; then labour to remember,

1. *How many things he taught, which thou knewest not before: and be thankefull.*

2. *What sins he reproved, Whereof thy conscience tels thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorted unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal, and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by man; and labour not so much to hear the word of the Preacher sounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whil'st he opened unto us the Scriptures?* And thus to hear the Word, hath a [a] blessing promised thereto. It is the acceptablest [b] sacrificing of our selves unto God. It is the [c] surest note of Christs Saints, the [d] truest mark of Christs sheep, the [e] apparentest sign of Gods Elect, the very bloud, as it were, which uniteth us to be the [f] spirituall kindred, brethren, and sisters of the Son of God. This is the best Art of memory for a good hearer.

Isa. 2. 3
Acts 10. 33
1 Cor. 17. 25
Gal 4. 14
1 Thess. 2. 13
Apoc. 2. 7
Luk. 24. 32

[a] Luk. 11. 28
[b] Rom. 15. 16

[c] Deu. 33. 3
[d] Iohn 10. 17
[e] Ioh. 8. 47, & 18, 37

[f] Luk. 8. 21
Mark. 3. 35.

When the Sermon is ended, 1. Beware

thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm: and when the blessing is pronounced, stand up to receive a part therein, and hear it; as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true, *He that heareth you, heareth me*, and the Sabbath day is *blessed*, because God hath appointed it to be the *day, wherein by the mouth of his Ministers, he will blesse his people which hear his Word, and glorifie his Name*. For though the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the week, as the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table*.

Ezek.46. 12

Luk.10. 16

Numb.6. 23, 25.

2. If it be a Communion day, draw neer to the Lords Table in the *wedding garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptism* is to be administred, stay, and behold it with all reverend attention, that so thou mayst, First, shew thy *reverence* to Gods *ordinance*. Secondly, that thou maist the better consider thine *own ingrafting* into the visible body of *Christs Church*, and how thou *performest* the *vows* of thy new Covenant. Thirdly, that thou mayst repay thy *debts* in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood*, and *Spirit*. Fourthly that thou mayest *assist* the Church in praising God for *grafting* another member into his *Mysticall body*. Fifthly, that thou mayst prove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newness of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankfull for his *grace*. Sixthly, to shew thy self to be a Freeman of Christs *corporation*: having a voyce or consent in the admission of others into that Holy society:

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability. 2 Cor. 6.4 2 Cor. 9. 5,6, 7, &c.

And thus far of the duties to be performed in the holy Assembly.

Now of the third sort of duties, after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down turn all to prayer, beseeching God to give such a blessing to Lev. 11. 3.

Psal. 119. 11

Matt. 13. 19

Iob 31. 17, 18

Heb. 9. 21 Deut. 15. 10, &c.

Mat. 25. 35, &c.

If thou be a private man either perform these holy duties by thy self, or loyn with some godly family in the performance of them.

those things which thou hast heard, that they may be a *direction* to thy life; and a consolation unto thy soul: For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed, remember, according to thine ability to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat: imitating holy *Job*, who protested that *he did never eat his morsels alone without the good company of the poor and fatherless*: that is the Commandement of Christ our Master, *Luke* 14. 13. Or at leastwise, send some part of thy dinner to the poor, who lies sick in the back Lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and capacities

pacities are weaker, but rather help them: for their will and minds may be as good. Turn to the proofs which the Preacher alleged, and * rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst teach and examine them in some part of the *Catechism*: conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory: seeing by *experience* we find that in every trade they who are most *exercised*, are ever best *expert*. But in any wise remember so to dispose all these private exercises as thou mayst be with the *first* in the holy congregation at the *Evening exercise*, where behave thy self in the like devotion, and reverence, as was prescribed for the holy exercise of the morning.

Acts 17. 11
Heb. 5. 14
Mat. 6. 30
Iam. 5
* Deut. 7 30
Heb. 6. 1

Heb. 5. 14

After *Evening prayer*, and at thy Supper, behave thy self in the like religious, and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the year, and the weather do serve.

1. *Walk* into the *fields*, and meditate upon the *Works* of God; for in every *creature* thou mayst read as in an *open Book*, the *Wisdom*, *Power*, *Providence*, and *goodness* of Almighty God. And how that none is able to make all these things in the variety of their *forms*, *vertues*, *beauties*, *life*, *motions*, and *qualities*, but our most glorious God.

Psal. 92. 5. and 19, 2, &c. and 8 13, &c.
Rom. 1. 19, 20
Praesentem negat qualibet herba Deum.
Isa. 40. 26

Pſal. 8.

2. Conſider how *gracious* he is; that made all theſe things to *ſerve* us.

3. Take occaſion hereby to ſtir up both thy ſelf, and others to *admire* and *adore* his *Power*, *Wiſdom*, and *Goodneſſe*: and to think what *ungratefull* wretches we are, if we will not (in all obedience) ſerve, and honour him.

Mat. 25.35. Iam. 5.14, &c.

4. If any *neighbour* be ſick, or in any heavineſſe, go to *viſit* him; if any be fallen at variance, help to reconcile them.

To conclude, *three ſorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the *ſervice of God*, though they be performed by *bodily* labour: as under the Law, the *Prieſts* did labour in *killing* and *dreſſing the Sacrifices*, and burning them on the Altar. And Chriſtians under the Goſpell, when they travell far to the places of Gods worſhip, it is but a Sabbath dayes journey, like to that of the *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, becauſe ſhe had no teaching neer her own dwelling. And the Preacher, though he laboureth in the *ſweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath dayes work. For the holy end ſanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or elſe ſuch bodily labour whereby the people of God are aſſembled to his worſhip, as the ſounding of Trumpets under the Law, or the ringing of Bels under the Goſpel.

Matth. 11.5

Acts 12

2 King. 4. 22

Mat. 22. 17, 19 Num. 10. 2, 3

2. Works

2. Works of *Charity*, as to [a] save the *life of a man* * or of a *beast*, to [b] *fodder*, *water*, and *dresse* Cattell; to make honest [c] provision of meat and drink to refresh our selves, and to [d] *relieve the poor*, to *visit the sick*, to make [e] *collection for the poor*, and such like.

3. Works of necessity; not feigned, but present, and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Theeves, to quench the rage of fire, and for Physicians to stanch, or let bloud, or to cure any other *desperate* disease; and for Midwives to help women in labour: Marriners may do their labour, Souldiers being assailed may fight, and [f] Posts may ride for the publick good, and such like. On these or the like occasions a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the *Church*, and from the holy exercise of the *Word* and *Sacraments*, provided alwayes that they be humbled, that such occasions fall out upon that *day* and time; and that they take no money for their pains on that day, but only for their stuff, as in the *fear of God*, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but

a 1 King 19. 8
* Mark 2.4
b Matth. 12 13
c Luk. 13. 15
d Matth. 12. 1
Heb. 9. 12
2 Cor. 11. 22, 24
e 1 Cor. 16. 1

f Nuncius praeceps exercitus [illegible] Comment. [illegible] Num. [illegible]

that he commits many breaches thereof, in his *thoughts*, *words*, and *deeds*, humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords day.

O *Holy*, [a] *Holy*, *Holy*, *Lord God of Sabbath*, Suffer me who am but [b] *dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a [c] *consuming fire*, I acknowledge that I am but withered [d] *stubble*; My [e] *sins are in thy sight*, and Satan [f] *stands at my right hand* to accuse me for them; I come not to excuse, but to *I judge* my self worthy of all those judgements which thy justice might most *justly* inflict upon me a wtetched creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so greivous, that they make me seem *vile* in mine own *eyes*; how much more loathsome in thy *sight*? I confesse they make me so far from being worthy to be called thy *Sonne*, that I am altogether *unworthy* to have the name of thy meaneſt *Servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow me up, like one of *Dathans Family*, into the bottomlesse pit of hell. For if thou didst not spare the *naturall branches*, those *Angels* of glorious excellency,

a Isa. 6. 3
b Gen. 18. 27
c Heb. 12. 29
d Job 21. 18
e Psal. 51. 3
f Zac. 3. 1, 2
g 1 Cor. 11. 31
2 Sam. 6. 22. Luk. 15. 2
Ps. 106. 17
2 Pet. 2. 4

lency, but hurledſt them down from the *heavenly habitations*, into the pains of *helliſh darkneſſe*, to be kept unto damnation, when they ſinned but once againſt thy Majeſty; and didſt expell our firſt Parents out of Paradiſe, when they did but tranſgreſſe one of thy laws; alas, what vengeance may I expect, who have not offended in one ſin onely, heaping daily ſinne upon ſinne, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never powring out any filthineſſe: and have tranſgreſſed not *one*, but *all* thy holy laws and Commandements? Yea, this preſent day, which thou haſt ſtraightly commanded me to keep holy, to thy praiſe and worſhip, I have not ſo religiouſly kept, and obſerved, nor prepared my ſoul in that holineſſe and charity of heart, as was fit to meet thy bleſſed Majeſty in the holy aſſembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the adminiſtration of thy Sacraments, with that humility, reverence, and devotion, that I ſhould. For though I was preſent at thoſe exerciſes in my body, yet Lord, I was overtaken with much drowſineſſe: And when I was awake, my mind was ſo diſtracted and carryed away with vain and worldly thoughts, that my ſoul ſeemed to be abſent, and out of the Church. I have not (ſo duly as I ſhould) meditated with my ſelf, nor conferred with my family, upon thoſe good inſtru-

Gen. 3. 13.
Rom. 2. 5.
Job 15. 16.

ctions which we have heard and received out of thy holy Word, by the publique Ministery. For default whereof, Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse, yet I have not remembred to relieve, the one with my almes, nor the other with my consolations: but I have feasted my self, and satisfied mine own lust. I have spent the most part of the day in *idle talk*, *vain sports*, and *exercises*: yea Lord, I have, * &c. And for all these my sins my conscience cries *guilty*, thy Law *condemns me*, and I am in thy hand to receive the *sentence* and curse that is due to the wilfull breach of so holy a Commandement. But what if I am by thy *Law* condemned? yet, Lord, thy *Gospell* assures me that thy mercy is above all thy works: that thy grace transcends thy *Law*; and thy goodnesse delighteth there to *reign*, where sinnes doe most *abound*. In the multitude therefore of the *mercies*, and *merits of Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and

*Here confesse whatsoever fault thou hast done that day by omission or commission, and then, fetching from thy heart a deep sigh, say Psal. 105. 6 Iam. 2. 13 Rom. 5. 20

and forgive me all theſe my ſins, and all the errors of this day, and of my whole life; and free my ſoul from that Curſe and Judgement which is due unto me for them. Thou that didſt juſtifie the contrite *Publican* for four words of confeſſion, and receivedſt the *Prodigall child* (when he had ſpent all the ſtock of grace) into favour, upon his repentance, pardon my ſins likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions. O ſpare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who haſt received all *Publicans*, *Harlots*, and *Sinners*, that upon repentance ſued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think ſo: for thou art the ſame God of mercy unto me, that thou waſt unto them, and thy *compaſſions never fail.* Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy ſevere juſtice againſt me a ſinner; but execute thy long ſufferance in forbearing thine own creature. I have nothing to preſent unto thee for a ſatisfaction, but only theſe *bloudy wounds*, bitter *Death* and *paſſion*, which thy bleſſed *Sonne*, my only *Saviour*, hath ſuffered for me. *Him* (*in whom only thou art well pleaſed*) I offer unto thee, for all my ſins, wherewith thou art diſpleaſed. He my Mediator, the requeſt of whoſe blood, *ſpeaking better things than that*

Ezek. 33. 11

Luk. 18. 13

Matt. 21. 31, 32

Iam. 5. 11

Heb. 12. 24.

6*f*

of Abel, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word, that I may remember thy Commandments to keep them, thy judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distresse. And now, O Lord, I resign my self to thy most holy will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling, and creation, And give me grace so to keep holy thy Sabbath in this life; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of joy* and praise, to the honour of thy most holy Name, in thy heavenly Kingdom for evermore, *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice of Piety* consists, either in *Fasting* or *Feasting*. Jejunium.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*; First, a *constrained Fast*, as when men either have not food to eat; as in the [a] Famine of *Samaria*; or having food cannot eat it for *heavinesse* or *sicknesse*; as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine* than *Fasting*. 1 Coactum, a 2 King 6.26 b Acts 27. 33

Secondly, *A naturall Fast*, which we undertake *Physically*, for the health of our body. 2. Physicum. Nihil periculosius habitudine corporis extremè bona: detrahenda sunt ergo periejunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1

Thirdly, *A civill Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*, that by using Fish as well as Flesh, there may be greater plenty of both. 3. Politicum.

Fourthly, *A miraculous Fast*, as the forty days Fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*. 4. Miraculosum.

Fifthly, *A daily Fast*, when a man is carefull to use the Creatures of God with such moderation that he is not made *heavier*, but more *cheerfull* to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and Judges. 5. Quotidianum. 1 Tim. 3. 3 Tit. 2. 3 Prov. 31. 4, 5

Sixthly, *A religious Fast*, which a man voluntarily 6. Religiosum. 2 Cor. 6. 4, 6

voluntarily undertakes, to make his body and ſoul the fitter to pray more fervently unto God upon ſome extraordinary occaſion. And of this faſt only we are to treat. The *Religious Faſt* is of two ſorts, either *private or publick*.

1. *Of a private Faſt.*

THat we may rightly perform a private faſt, four things are to be obſerved: Firſt, the *Author*; Secondly, the *Time*, and *Occaſion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Faſting.

1. *Of the Author.*

The firſt that ordained faſting was *God* himſelf in *Paradiſe*, and it was the *firſt Law* that *God* made in commanding *Adam* to abſtain from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Faſting*, and in his *Law* commands all his people to *Faſt*. So doth our Saviour *Chriſt* teach all his *Diſciples* under the *New Teſtament* likewiſe. By Religious *Faſting* a man comes neereſt the life of * *Angels*, and to *do Gods will on earth, as it is done in heaven.*

Ieſu rium in Paradiſo præſcriptum eſt, reverere igitur Ieiunii canitiem. Baſil. hom. cap de ieiu. Exo. 1-. 3. Lev. 23. Mat. 6. 17. & 9. 15.

* Qui ieiunat, Angelorum vitam vivit, & dum parciſſimis contentus eſt, ſimilitudinem cum illis aſſequitur. Baſil. hom. de Ieiun.

Natura os parvum, & guttur arctum homini dedit. Quamdiu Ieiunavit Adam, in Paradiſo fuit, comedit, & ejectus eſt. Hieron.

Yea, *Nature* ſeemeth to teach man this duty, in giving him a little mouth, and a narrower throat, for *Nature* is content with a little, *Grace* with leſſe. Neither doth *Nature* and *Grace* agree in any one

one act better than in this exercise of religious *fasting*; for it strengtheneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *affections*, mortifieth the *flesh*, and preserveth *chastity*, preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

By breaking this *fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the *Vineyard*. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *fasting*, and *talking* with God, made *Moses* face to shine before men, when Idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*: when voluptuous *Ahab* was sent in a bloody *Chariot* to *hell*. It made *Herod* beleeve that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself, but eternall death and destruction. *O divine Ordinance* of a *divine Author*.

Præcepta esse jejunium video; quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Dominico Apostolorum non invenio definitum, Aug. ad Casul. Ep. 86 indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus, & causis utilitatum, &c. Ter. adver. Psychic. Montanus hæretic primus erat qui jejuniorum leges præscripsit. Eus. Eccl. hist. l. 5. c. 17. ex Appollon.

2. *Of the time.*

The holy Scripture appoints no *Time* under the New Teſtament to faſt, but leaves it unto Chriſtians own free choice, *Rom.* 14. 3. 1 *Cor.* 7: 5. to faſt as occaſions ſhall be offered unto them, *Mat.* 9. 14. As when a man becomes an humble and earneſt ſuter unto God for the pardon of ſome groſſe ſin committed; or for the *prevention* of ſome ſin, whereunto a man feels himſelf by *Satan* ſollicited; or to obtain ſome ſpeciall *bleſſing* which he wants; or to *avert* ſome *judgement* which a man fears, or is already fallen upon himſelf or others: or laſtly, to ſubdue his fleſh unto his *Spirit*, that he may more cheerfully powre forth his ſoul unto God by prayer. Upon theſe occaſions a man may faſt a [a] day, or [b] longer, as his occaſion requires, and the *conſtitution* of his body, and other *needfull affairs* will permit

[a] Lev. 23. 32
Jſh. 7. 6
2 Sam. 3. 3
[b] Heſt. 4. 16

3. *Of the manner of a private Faſt.*

The true manner of performing a *private* Faſt, conſiſts partly in *outward*, partly in *inward* actions.

The outward actions are, to abſtain for the time that we Faſt: 1. From all [c] *worldly buſineſs and labour*, making your *Faſting-day* as it were a *Sabbath-day*, *Lev.* 23. 28. For worldly *buſineſs* will diſtract our minds from holy *devotion*. 2. From all *manner of food*, yea from [d] *bread* and *water*, ſo far as health will permit: 1. That ſo we may acknowledge our own

[c] Levit. 23. 28, 35
Joel 1. 14 and 2 15

[d] 2 Sam. 3 35
Ezra 10. 6
Dan. 10. 3
Eſter 4. 16
Act. 9. 9

indignity

indignity, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the ſoul which follows the *conſtitution* thereof, may be the more *humbled*. 3. That ſo we may take a Godly *revenge* upon our ſelves, for abuſing our liberty in the uſe of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of theſe *earthly* things, our ſouls may learn to hunger more eagerly after *ſpirituall* and *heavenly* food. 5. To put us in mind, that as we abſtain from *food*, which is *lawfull*, ſo we ſhould much more abſtain from *Sin*, which is altogether *unlawfull*.

Thirdly, from *good*, and *coſtly Apparell*; that as the *abuſe* of theſe puffs us up with pride; ſo their laying aſide their *lawfull uſe* may witneſſe our *humility*. And to this end in antient times they uſed (ſpecially in publick Faſts) to put [a] on *Sackcloath*, or other *coarſe apparell*. The equity hereof ſtill remaineth; eſpecially in *publick Faſts*, at which time to come into the aſſembly, with *ſtarched bands*, *criſped hair*, *brave apparell*, and decked with *flowers* or *perfumes*, argueth a ſoul that is neither humble before God, nor ever knew the true uſe of ſo holy an exerciſe.

Fourthly, from the full *meaſure of* [b] *ordinary ſleep*, That thou mayeſt that way alſo humble thy body: and that thy ſoul may *watch* and *pray*, to be prepared for the comming of Chriſt. And if thou wilt break thy ſleep early and late for *worldly*

[a] 2 Cor. 7. 11
[b] Quid prodeſt vacuare corpus ab eſcis, & animum replere pecratis? Aug. de temp. Ser. 46

[b] Ex. 33.5,5
Heſt. 4.1
2 Jo. 3.5,6
Joel 1.13
Matt. 11. 21
2 Sam. 12.16
Ioel 1,13
Heſt. 4. 3
1 King. 21.7

ly gain: how much more shouldest thou do it for the *service of God?* And if *Ahab* (in imitation of the Godly) did in his *Fast* ly in *Sackcloath* to break his sleep by night, what shall we think of those who on a *Fasting-day* will yeeld themselves to sleep in the open *Church.*

Fifthly, and lastly, from all outward *pleasures of* our sense. So that as it was not the [g] *throat* only that *sinned*, so must not the *throat* only be *punished*: and therefore we must endeavour to make our eyes (as at all times) so especially on that day, to fast from beholding *vanities*; our ears from hearing *Mirth*, or *Musick*, but such as may move to *mourn*; our nostrils from pleasant *smels*; our tongues from *lying*, *dissembling*, and *slandering*; yea, the use of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

g Si sola gula peccavit, sola ieiunet & sufficit: Si vero peccaverunt & membra cætera, cur non ieiunent & ipsa? Bern. Serm. Quadrag. 3.

2. The inward manner of *Fasting* consists in two things. 1. *Repentance* 2. *Prayer.*

Repentance hath two parts.

1. *Penitency* for sins past.
2. *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble and particular confession* of all thy known sins.

1. *Of*

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be effected in thee; First, by considering thy sins, especially thy grosse sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sin: how grievously God hath plagued others for the same fault, and how that no *meanes* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves* thee, he must chasten thee ere it be long, with some grievous *affliction*; unlesse thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *Fountain of tears*, trickling down thy mournfull cheeks. This mourning is the beginning of *true fasting*, and therefore oft-times [a] put for *fasting*, the first, and *principall* part for the *whole* action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the powring out

[a] Matth. 9. 15 Can the children mourn? then shall they fast. And Mark. and Luke for mourn have fast. Examples. Psal. 6. and 22. and 38. and 79 and Ieremies Lament. Ioel 2 12, 17 Ier. 31. 18, 19, 20 Gen. 11. 27 Iob. 39. 5 Psal. 147 Psal. 104. 11

out of the inward mourning of the heart, by the outward means of the voyce and teares of thine eyes. With ſuch *filiall* earneſtneſs and importunity in prayer, is our heavenly Father well pleaſed. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be diſpleaſed with it. For if he heard the *moans* which *extremity* wrung from *Iſmael*, and *Hagar*; and heareth the cry of the *Young Ravens*, and roaring of *Lyons*: how much rather will he hear the *mournfull lamentation* which his *own children* make unto him in their miſery?

1 Sam. 7
Ezr. 9, &c.
Dan. 9
Neh. 8

3. *Of the humble confeſſion of ſins.*

In this action thou muſt deal *plainly* with God, and acknowledge *all the ſins thou knoweſt*, not onely in generall, but alſo in particular: this hath been the manner of all Gods children in their Faſts: firſt, becauſe that without confeſſion thou haſt no promiſe of mercy or forgiveneſſe of ſins. Secondly, that ſo thou mayeſt acknowledge God to be *juſt*, and thy ſelf *unrighteous*. Thirdly, that by the numbring of thy ſins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be *more aſhamed* to confeſſe thy fault, than to commit thy ſin. The plainer thou dealeſt in this reſpect with God, the more graciouſly will God deal with thee; for if thou doſt *acknowledge thy ſins*,

Prov. 28. 13
Pſal. 32. 3, &c.
Pſal. 51. 4

1 Joh. 1. 7, 9

God

God is faithfull and juſt to forgive thee thy ſins: and the bloud of Jeſus Chriſt his Son ſhall cleanſe thee from all thy ſin.

To help thee the better to perform theſe three parts of Penitency, thou may'ſt diligently read ſuch Chapters and portions of the holy Scriptures, as do chiefly concern thy particular ſins: that thou mayeſt ſee Gods curſe and judgements on others for the like ſins; and be the more humbled thy ſelf.

Thus far of the firſt part of the Repentance, which is Penitency.

The other part which is *Amendment of life*, conſiſts, Firſt, in devout *Prayer*: Secondly, in devout *Actions*.

The devout *Prayer*, which we make in time of *Faſting*, is either *deprecation of evill*, or *craving needfull good things*.

Deprecation of evill, is, when thou beſeecheſt GOD, for Chriſt the *Mediators* ſake, to pardon unto thee thoſe ſinnes which thou haſt confeſſed; and to turn from thee thoſe judgements which are due unto thee for thy *ſins*. And as *Benhadad*, becauſe he heard *That the King of Iſrael was mercifull*, proſtrated himſelf unto him with a *rope about his neck*; ſo becauſe thou knoweſt that the *King of heaven is mercifull*, caſt down thy ſelf in his preſence, in all *true ſignes* of humiliation (eſpecially, ſeeing he calleth upon thee to come unto him in thy troubles) and doubtleſſe thou ſhalt find him moſt *mercifull*.

2 King. 20. 3

Pſal. 50. 15

The

The *craving of needfull good things* is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveneſſe of all thy ſins. Secondly, to *renew* thy heart by the *Holy Ghoſt*, ſo that ſin may daily *decay*, and *righteouſneſs* more and more *increaſe in thee*. Laſtly, in deſiring a ſupply of *faith*, *patience*, *chaſtity*, and all other graces which thou *wanteſt*: and an increaſe of thoſe which God of his mercy hath beſtowed upon thee *already*.

Phil. 4. 6
2 Tim. 5. 5

Thus far of Prayer in faſting.

The *devout Actions* in faſting are two: First, * *Avoyding evill.* Secondly, *doing good.*

* Io. 3. 8. 10. Pulchrum eſt corporis jejunium, cum ſit animus a vitiis jejunus. Hier. ad Cel. Ep. 14. Jejuna malis actibus, abſtine à malis ſermonibus, contine à cogitationibus peſſimis, Cyr. In Lev. c. 10 Iſa. 58. 2. &c. Za. 7. 5, 7. Non poſſum ferre iniquitatem & interdictionem, Iſa. 1. 13.

1. *Of avoyding evill.*

This *Abſtinence from evill*, is that which is chiefly ſignified by thy *Abſtinence from food*, &c. and is the chief end of faſting, as the *Ninivites* very well knew. *A day of Faſt, and not faſting from ſin, the Lord abhorreth.* It is not the *vacuity* of the ſtomack, but the *purity* of the heart that God reſpecteth. If therefore thou wouldeſt have God to turn from thee the *evill* of *Affliction*: thou muſt firſt turn away from thy ſelf the *evill* of *Tranſgreſſion*. And without this faſting from *evill* thy *Faſt* ſavours more noyſome to God, than thy *breath* doth to *Man*. This made God ſo often to reject the Faſt of the *Jews*. And as thou muſt endeavour to avoid all ſin, ſo eſpecially *that ſin* wherewith thou haſt provoked God, either

ther to *ſhake* his rod at thee, or already to *lay* his chaſtening hand upon thee. And do this with a reſolution, by the aſſiſtance of Gods grace, never to commit thoſe ſins again. For * what ſhall it profit a man by abſtinence to humble his body: if his mind ſwell with pride? Or to forbear Wine and ſtrong drink, and to be drunk with wrath and malice? Or to let no fleſh go into the belly, when lyes, ſlanders, and ribauldry (which are worſe than any meat) comes out of the mouth? To abſtain from meat, and to do miſchief, is the devils faſt, who doth evill, and is ever hungry.

2. *Of doing good works.*

The * *good works* which as a Chriſtian thou muſt do every day, but eſpecially on thy *Faſting day*, are *either the works of Piety to God*, or *the works of Charity* towards thy brethren.

1. *The works of piety to God*, are, the *practice* of all thy former days, in the *ſincerity* of a good Conſcience, and in the ſight of God.

2. The *works of Charity* towards our *Brethren*, are, *forgiving wrongs*, *remitting debts to the poor*, that are not well able to pay; but eſpecially in giving *Almes* to the poor, that want relief and ſuſtenance. Elſe we ſhall * under pretence of *godlineſſe*, practiſe *miſerableneſſe*:

*Qu'd prodeſt teneari corpus abſtinentia, ſi animus intumeſcit ſuperbia? Vinum non bibere, & ira inebriari? carnibus non veſci, & de ore omni eſca fordidius egredi maledictum aut mendacium? Max. Epiſ. Qui cibis abſtinent, & mala agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt. Iſid.

*Vis orationem tuam volare ad cælum? Fac illi duas alas, jejunium & eleemoſynam. Aug. Iſa. 58. 6, &c. Za. 7. 9, 10. *Qui jejunat ut parcat, non ad dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit. Chryſ. in Mat. Mat. 6. 9. Act. 10. 30.

like those who will pinch their own *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Alms* together in *Precept*; so must you joyn them together, like *Cornelius*, in *Practice*. And therefore be sure to give at the *least* so much to the[f] poor, on thy *Fasting-day*, as thou wouldest have spent in thine own dyet, if thou hadst not fasted that day. And remember, that *he that soweth plenteously shall reap plenteously*, and that this is a *special sowing day*. Let thy *Fasting* so *afflict* thee, that it may *refresh* a poor Christian; and *rejoyce* that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poor members*.

In *giving Alms*, observe two things: First, the *Rules*; secondly, the *Rewards*.

1. *Rules in giving of Alms, and doing good works.*

1. They must be done in *obedience to Gods Commandements*; not because we think it to be good, but because God *requireth us* to do such, and such a good deed; for such [h] *obedience* of the worker, God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must procced from [i] *Faith*, else they *cannot please God*; nay, without faith the most *specious* works are but [a] *shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms, to *merit Heaven*, for in

[f] 2 Cor. 9. 6 Ieiunium tuum te castigat, sed alterum lætificat. Aug. Ser. de temp. 64 Accipiat esuriens Christus quod ieiunans minus accipit Christianus. August. de temp. Ser. 157 Beatus qui ieiunat ut alat pauperem: Imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Lev. lib. 10.

[g] 1 Sam. 15, 22

[h] Heb. 11. 6 Rom. 14. 23

[i] Splendida peccata. Aug.

[a] Rom. 6. ult.

in vain had the *Son of God* shed his *bloud*, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *Heavens possession* by the *purchase* of *Christs bloud*, not by the *merits* of thine *own Works*. For [a] *eternall life is the gift of God through Jesus Christ*. Yet every true Christian that beleeves to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for *necessary uses*, which are four.

a Rom. 6.23.

First, *that* [b] *God may be glorified*. Secondly, *that thou maist shew thy self* [c] *thankfull for thy redemption*. Thirdly, *that thou maist* [d] *make sure thine election unto thy self*. Fourthly, *that thou mayest* [e] *winne others* by thy holy education, to think the better of thy Christian profession. And for these uses, we are said to be [f] *Gods workmanship, created in Christ Jesus, unto good works, and that God hath ordained us to walk in them*.

b 1 Cor. 10.31
2 Cor. 8.19
Phil. 1. 11
c Luk. 1.74,75
d 2 Pet. 1.10
e Mat. 5.16
f Eph. 2.10

4. Thou must not give thine Almes to *impudent Vagabonds*, who live in *wilfull idleness* and *filthiness*, but to the *Religious* and *honest* poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the *back lanes*, and relieve them: But if thou meetest one that asketh an alms for Jesus sake, and knowest him not to be unworthy, deny him not; for it is better to give unto ten

counterfeits, than to ſuffer Chriſt to go in one poor Saint unreleeved. Look not on the perſon, but give thine Alms as unto Chriſt in the party.

2. *Of the rewards of Almſ-deeds, and good works.*

1. *Alms* are a ſpeciall means to move God in mercy to turn away his [a] temporal judgements from us: when we by a true faith, (that ſheweth it ſelf by ſuch fruits) do return unto him.

2. Mercifull *Almſ-givers* [b] ſhall be the *Children of the Higheſt*, and be like God their *Father*, who is the [c] *Father of Mercies*. They ſhall be his [d] Stewards to diſpoſe his goods; his Hands to diſtribute his Alms: and if it be ſo great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almſgiver?*

3. When *all* this *world* ſhall forſake us, then onely *good works* and *good Angels* ſhall accompany us, the one to [e] *receive* their *reward*, the other to deliver their [f] *charge*.

4. Liberality in Almſ-deeds is our [g] *ſureſt foundation that we ſhall obtain in eternall life* a liberall reward through the *Mercy* and *Merits* of Chriſt.

Laſtly, by Almſ-deeds we feed and releeve Chriſt in his *Members*; and [h] *Chriſt* at the *laſt day* will acknowledge our *love*, and reward us in his *Mercy*: and then it ſhall appear, that what we gave to the poor, was not *loſt*, but [i] *lent unto the Lord.*

What

a Dan. 4.24

b Luk. 6.35.36

c 2 Cor. 1. 3
d Luk. 16. 1

e Apoc. 14. 13

f Luk. 16. 22
Pſal. 91. 11
Heb. 1. 14

g 1 Tim. 6. 19

h Mat. 25

i Prov. 19. 17

What greater motives can a Christian wish to excite him to be a liberall Almsgiver? Thus far of the *Manner* of Fasting. Now followeth the *Ends*.

3: *Of the Ends of Fasting.*

The true *ends of Fasting* are not to *merit* Gods favour or eternall life (for that we have onely of the gift of *God* through *Christ*) not to *place religion* in bodily abstinency (for fasting in it self is not the *worship* of God, but an *help* to further us the better to worship God.) But the *true ends of fasting* are three.

First to *subdue* our [f] flesh to the Spirit, but not so to [g] weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith *Solomon*) *is mercifull to his Beast*, Prov. 12. vers. 10. much more to his *own body*.

[f] Eph. 8, 21 1 Cor. 9.7
[g] 1 Tim. 5. 23. Iejunium orationem roborat. oratio sanctificat Iejunium. Bern. Ser. de Iejun.

Secondly, that we may more devoutly contemplate Gods holy Will, and fervently [h] pour forth our souls unto him by prayer: for as there are some kind of *Devils*, so there are also some kind of *sinnes* which cannot be subdued but by *fasting* joyned unto *Prayer*, Matth. 17. 22.

[h] Ioel. 1. 17 Neh. 4 Luke 2. 37 1 Cor. 7. 5

Thirdly, that by our [i] *serious humiliation*, and *judging* of our selves, we may escape the *judgement of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised to remove his judgements from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

[i] Ioel. 2. 18, 19 1 Cor. 12

Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God: both in *receiving* graces which he wanted, as appears by the examples of [a] *Anna*, [b] *Iehosaphat*, [c] *Nehemiah*, [d] *Daniel*, [e] *Esdras*, [f] *Hester*: as also in *turning away* judgements *threatned*, or faln upon him, as may be seen in the examples of the [g] *Israelites*, the [h] *Ninivites*, [i] *Rehoboam*, [k] *Achab*, [l] *Ezekiah*, [m] *Manasses*. He, who gave his *dear Son* from heaven to the death, to ransom us when we were his enemies, thinks *nothing* too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled *Friends* and *Children*.

Thus far of the *private Fast*.

a 1 Sam 1.
b 2 Chr 20.
c Nehem. 1.
d Dan. 9.
e Esd. 7.23. Hest 9.
f 1 Sam 7.6.
g Iona 3.
h 2 Chr. 12.5.7. &c.
i 1 Kin. 21.
k 1 Chron. 32. 26.
l 2 Chr. 33.18, 19.

2. *Of the Publick Fast.*

A *Publick Fast* is, when by the [a] authority of the *Magistrate*, either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned *duties* of *Humiliation*, either for the *removing* of some publick [b] *calamity* threatned or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearful sickness; or else for the *obtaining* of some *publick blessing*, for the good of the [c] *Church*, as to crave the *assistance* of his *holy Spirit*, in the *election*, and *ordination* of fit and able *Pastors*, &c. or, for the

a Ion. 3.7. 2 Chr. 20.3. Ezra 8.21.
b 1 Sam. 7.5,6. Joel 2.15. 2 Chr. 20. Ionah 3. Hest. 4.
c Ezra 9. Ezras 8. Acts 13,14.

the *triall of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

When any evill is to be removed, the [d] *Pastors* are to lay open unto the people, by the evidence of *Gods word*, the *sins* which are the *speciall causes* of that calamity; *call upon* them to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voyce of *Gods Messengers* with hearty *sorrow for their sins*, earnestly *beg pardon* in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodnesse* of God who giveth such *graces* for the good of men. The *people* must *devoutly pray* unto God for bestowing of that *Grace*, and that he would blesse his own *means* to his own *glory*, and the *good* of his *Church*. And when the holy Exercise is done, let every Christian have a speciall care according to his *ability*, to [e] *remember the poor*. And whosoever (when just occasion is offer'd) useth not the holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

[d] Joel. 1. 14 Neh. 8

[e] Isa. 58. 7, 10 2 Cor. 9. 7 Gal. 2. 10

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting

HOly *Feasting* is a solemn *thanksgiving*, (appointed by authority)

to be rendered unto God or some speciall day, for some *extraordinary blessings* or *deliverances* received. Such among the *Iews* was the *Feast* of the *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage: or the *Feast* of *Purim*, to give thanks for their deliverance from *Hamans Conspiracy*: Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King*, from the *bloudy Conspiracy* of the *Traiterous Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King, and the whole State*, from the *Popish Gun-Powder Treason*. Such Feasts are to be celebrated by a publick *rehearsall* of those speciall benefits, by *spirituall Psalms* and *dances*, by *mutuall feasting* and *sending presents every one to his neighbour*, and by giving *gifts to the poor*.

Exod. 12. 15

Hest. 9. 19, 21

But forasmuch as the benefit of our *Redemption* was the greatest that Man needed from *God*, or that *God* ever bestowed upon Man; and that the *Lords Supper* is left by our *Redeemer* as the chiefest memoriall of our *Redemption*: every Christian should account this *holy Supper* his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation*: so it pulleth *temporall judgements* on the *bodies*, and (without repentance) *eternall damnation* on the *souls* of them who *receive it unworthily*. Let us see how

a Christian may best fit himself to be a due *partaker* of so holy a *feast*; and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is *of himself* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *grace* to *accept* him for a *worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word. 2 Thes. 1. 11. Col. 1. 12 Luk. 20. 35 Apoc. 3. 4

He that would receive this holy Sacrament, with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action or Practice.*

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons:

First, because it is Gods Commandment. For if he commanded under the pain of death, that none uncircumcised should eat the Paschall Lamb; nor any circumcised under four *dayes preparation*: how much *greater* preparation doth he Exod. 12. 48 Exod. 22. 6

require of him, that comes to receive the Sacrament of his *Body and Blood*, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover*.

Secondly, because the *example of Christ* teacheth us so much: for he *washed* his Disciples *Feet* before he admitted them to eat of his *Supper*, signifying how thou shouldest lay aside all *unpureness of heart*, and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to tast of his Holy *Supper*.

Joh. 13, 5

Thirdly, because it is the counsell of the Holy Ghost; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *Earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness*: how much more ought thou to prepare thy Soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*?

1 Cor. 11. 28

Prov. 23. 1, 2

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine mysteries*. *David would* not go neer to *Gods Altar*, till he had first *washed his hands in innocency*; much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not

Psal. 26. 6

not eat the *Shew-bread* but on condition that their *Vessels were Holy*: *How* 1 Sam. 21. 4
much lesse shouldest thou presume to eat the *Lords bread*, or rather *the bread which is the Lord*, unlesse the Vessell of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) *to put off his Shooes*, in reverence of his Holynesse, Exod. 3. 5
who was present in that place, where Josh. 5. 15
he appeared with his *sword* in his *hand* for the destruction of his enemies: how much rather shouldest thou put off all the *affections* of thine earthly conversation, when thou commest neer that place, where *Christ* appeareth to the *eye* of thy faith, with *wounds in his hands and side*, for the redemption of his friends? and for this cause it is said, *That the Lambs wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be *betrothed* unto *Christ* by Sacramentall *grace*; Apoc. 19. 7
or in Heaven *married* unto him by eternall *glory*.

Fifthly, because that God hath ever smitten with fearfull judgements, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming sword* in a *Cherubins hand* to smite our first Parents being defiled with sin, if they should attempt to go into *Paradise*, to eat the Sacrament of the *Tree of life*. Gen. 3. 24
Fear thou therefore to be smitten with

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote 50000. of the *Bethshemites* for *looking irreverently* into his Ark; and kild *Uzziah* with sudden death, for but *rash touching* of the Ark; and smote *Uzza* with the *Lepry* for medling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechiah* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passeover*: and it is said, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not been for *Ezechiahs* Prayer, the Lord had *smitten* the people for their want of due *preparation*. And the man who came to the *Marriage Feast* without his *wedding garment*, or examining of himself, was *examined* of another: and thereupon *bound hand and foot, and cast into utter darkness*, Matthew 22. 12. And S. *Paul* tels the *Corinthians*, that for want of this *preparation in examining and judging themselves, before they did eat the Lords Supper*, God had sent that fearfull sickness among them, whereof *some were then sick, others weak*, and *many fallen asleep*, that is, taken away by *temporall death*: Insomuch that the *Apostle* saith, that every *unworthy* receiver *eats his own judgment temporall*, if he repents, *eternal*, if he repents not: and that in so hai-

1 Sam. 6
1 Sam. 21
2 Chr. 10, 18, &c.

2 Chr. 11. 29

1 Cor. 11. 29

1 Cor. 11. 29

nous

nous a measure, as if he *were guilty of the very Body and Bloud of the Lord*, whereof this Sacrament is a holy *sign* and *seal*. And Princes punish the indignity offered to their *Great seal*, in as deep a measure, as that which is done to their own *Persons*, whom it representeth. And how hainous the guiltinesse of *Christs bloud* is, may appear by the misery of the *Jews* ever since they wished *his bloud to be on them and their children*. But then thou wilt say, It were *safer* to abstain from comming *at all* to the Holy Communion: Not so, for God hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of body and soul. And it is the *Commandement of Christ*; *Take, eat, do this in remembrance of me*: and he will have his Commandement under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs *love*, which he left at his *end* to his friends, whom he loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *bloud-shedding*: than which no sin in Gods account can seem more *hainous*. Nothing hinders why thou mayest not come freely to the Lords Table, but becaus thou hadst rather *want* the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *blessed*, *who are called to the Lambs*

Vers. 27

Mat. 27. 25

Num. 9. 13
Heb. 2. 9
Mat. 26.
1 Cor. 11

Joh. 13. 8
Heb. 10. 28, 29

Lambs Supper. O come, but come prepared; becauſe the *efficacy* of this ſacrament is received according to the *proportion* of the *Faith* of the Receiver.

This preparation conſiſts in the ſerious conſideration of three things: Firſt, of the *worthineſſe of the Sacrament*, which is termed to *diſcern the Lords body*. Secondly, of thine *own unworthineſſe*: which is to *judge thy ſelf*. Thirdly, of the *means*, whereby thou mayeſt become a *worthy* Receiver: called *Communication of the Lords body*.

Aug. 199 Efficax in Euchariſtia non æqualiter ſe habet quo ad omnes fideles, ſed pro portione fidei communicantium. Origen.

1. *Of the worthineſſe of the Sacrament.*

THE *worthineſſe* of this Sacrament is conſidered three wayes: Firſt, by the *Majeſty of* the *Author* ordaining. Secondly, by the *precouſneſs* of the *Parts* whereof it conſiſteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament:*

The *Author* was not any *Saint* or *Angel*, but our Lord *Jeſus*, the eternall Son of God. For it pertaineth to *Chriſt onely*, under the *New Teſtament*, to inſtitute a Sacrament, becauſe he onely can *promiſe* and *perform* the *grace* that it *ſignifieth*. And we were charged *to hear no voice but his* in his Church. How ſacred ſhould we eſteem the *Ordinance* that proceedeth from ſo Divine an *Author!*

Mat. 17. 5

2. *Of*

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signes* signifying. Secondly, the *Divine word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signes* are [a] *Bread* and *Wine*, in number *two*, but *one* in use.

Secondly, the *Divine Word* is the Word of *Christs Institution*, pronounced with *prayers* and *blessings*, by a *lawfull* [b] Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The Divine *words* of blessing do not *change* or *annihilate* the [c] *substance* of the *Bread* and *Wine*, (for if their substance did not remain, it could be no Sacrament) but it changeth them in *use* and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*, is after the *blessing* destinated to an holy use, for the *feeding* of the *souls* of Christians: And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signifie, *The Body and Bloud of Christ*; the better to draw our minds from those *outward* Elements to the *Heavenly* graces, which by the *sight* of our *bodies* they represent to the spirituall eyes of our *faith*. Neither did Christ

[a] 1 Cor. 11. 23, &c. Prov. 9. 5.
[b] Heb. 5. 4 Num. 16. 40 1 Cor. 10. 16 Eucharistiæ Sacramentum non de aliorum manu quam præsidentium sumimus Tert. l. de coron. c. 3.
[c] Qui est a terra panis percipiens vocationem Domini, non jam communis panis est sed Eucharistia, ex duabus rebus constans terrena & cœlesti. Ir. l. 4. cap. 34 Per sacramentum corporis & sanguinis domini divina efficimur consorte naturæ, & tamen esse non desinis substantia vel natura panis & vini. Gelasius contra Eutych.

Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens, Theodoret. Dialog. 1.

Christ direct these words, *This is my Body*, *This is my Bloud*, to the Bread and Wine, but to his Disciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his body, but in the same sense that the Cup is the *New Testament*, *viz.* by a Sacramentall Metonymie. And *Mark* notes plainly, that the words, *This is my Bloud, &c.* was not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, *Mark* 14. 23, 24. And afterwards in respect of the naturall substance thereof, he cals that *the fruit of the Vine*, which in respect of the Spirituall signification ther-of, he had before termed *his Bloud*, *vers.* 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us to eat not *simply his Body*, but *his Body* as it was *then broken*, and his *Bloud shed*; which S. *Paul* expounds to be but the *communion of Christs Body*, and the [c] *communion of his Bloud*; that is an effectuall *pledge* that we are *partakers* of Christ, and of all the *merits* of his *Body* and *Bloud*. And by the frequent use of this Communion, *Paul* will have us to [d] *make a shew of the Lords death till he come* [e] *from Heaven*, and till we, as [f] *Eagles*, *shall be caught up into the* [g] *air to meet him* who is the blessed *carcasse* and life of our souls.

c 1 Cor. 10. 16

d 1 Cor. 11. 26
e Act. 3. 21
f Act. 1. 11
Heb. 8. 21
g Mat. 24. 27, 28

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with

with the feeling of Gods *anger* due to us, *crucified*: and his *Blond*, as it was (in the like sort) *shed for the remission of our sins*. They are also in *number* two, but in *use* one, *viz. whole Christ*; with all his benefits *offered to all*, and *given* indeed to the *faithfull*. These are the three *integral* parts of this blessed Sacrament, the *Sign*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *Sign* can do nothing; and both conjoyned are unprofitable without the *Grace* signified; but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received * *the bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spiritual* grace without the *outward* sign, as the *Saint-Thief* on the Crosse: and innumerable of the faithfull, who *dying desire it*, but cannot receive it through some externall impediments: but the worthy receivers to their comforts receive *both* in the *Lords Supper*.

* Panem Dominii, non panem Dominum, Aug.

Christ chose *Bread* & *Wine* (rather than any other Elements) to be the *outward* signes in this blessed Sacrament: first, because they are *easie* for *all sorts* to attain unto: secondly to teach us, that as mans *temporall life* is chiefly nourished by * *bread*, and cherished by *wine*; so are our souls by his *body* and *blond* sustained and quickned unto eternall *life*. Christ appointed

*David calls bread the strength of mans heart, Psal. 104. 15 Isay, the stay of Bread, ca. 3. 1 Ezechiel the staffe of bread, cap. 4. 15 Homer. μύελος ἀνδρῶν.

pointed Wine with the Bread to be the outward ſign in this Sacrament, to teach us, firſt, that as the *perfect nouriſhment* of mans body conſiſts both of *meat* and *drink*, ſo Chriſt is unto our ſouls, not in *part* but in *perfection*, both *ſalvation* and *nouriſhment*: ſecondly, that by ſeeing the Sacramentall wine *apart* from the Bread, we ſhould remember how all his *pretious blood* was *ſpilt* out of his *bleſſed body* for the *remiſſion of our ſins*. The *outward* ſigns the *Paſtor* gives in the Church, and thou doſt eat with the *mouth* of thy *body*: the *ſpirituall* grace *Chriſt* teacheth from heaven, and thou muſt eat it with the *mouth* of thy *Faith*.

3. *Of the End, for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *fruits*, for which this bleſſed Sacrament was ordained, are *ſeven*.

Of the firſt End of the Lords Supper.

1. To keep Chriſtians in a continual [a] *remembrance* of that *propitiatory ſacrifice* which Chriſt *once* for all, offered by his *death* upon the *Croſs*, to reconcile us unto God. *Do this* (ſaith Chriſt) *in remembrance of me*, And (ſaith the Apoſtle) [b] *As oft as ye ſhall eat this bread, and drink this cup, ye do ſhew the Lords death till he come.* And he ſaith, that (by this Sacrament, and the preaching of the Word) [c] Jeſus Chriſt was ſo evidently ſet forth before the eyes of the *Galatians*, as if he had been crucified among them: for the *whole action* repre-

[a] Matth 26.26 1 Cor. 11.24

[b] 1 Cor. 11.26

[c] Galat. 3.1. Heb. 9.26, & 10.12, & 13.

repreſenteth *Chriſts death*; the *breaking of the bread* bleſſed, the crucifying of his bleſſed *body*; and the *powring* forth of the ſanctified *wine*, the ſhedding of his holy *blood*. Chriſt was once in himſelf *really* offered; but as oft as the Sacrament is celebrated, ſo oft is he *ſpiritually* offered by the faithful.

Quotidie nobis Chriſtus crucifigitur, Aug. in Pſa. 95.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not *properly* or *really*, but * *figuratively*, becauſe it is a *memorial* of that propitiatory Sacrifice, which Chriſt offered upon the *croſs*. And to diſtinguiſh it from that *real Sacrifice*, the Fathers call it the [a] *unbloody Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the Church in this action, offereth unto God the *Sacrifice of praiſe and thankſgiving* for her redemption, effected by the true and *only expiatory* Sacrifice of Chriſt upon the Croſs. If the ſight of *Moabs King*, ſacrificing on his walls his own Son, to move his Gods to reſcue him, 2 *Kin.* 3.27. moved the aſſailing Kings to ſuch pity, that they ceaſt their aſſault, and raiſed their ſiege; how ſhould the ſpiritual ſight of *God the Father*, ſacrificing on the Croſs *his only begotten Son*, to ſave thy Soul, move thee to love *God* thy *Redeemer*, and to leave ſin;

* Μεταφυμικῶς.

[a] Incruentum ſacrifitium. If it be unbloody, becauſe it is void of blood, then it is not Chriſts natural body. If becauſe it is offered without ſhedding of blood, then it is not available for the remiſſion of ſins. Heb. 9. 21. Chriſto cum Patre & Spiritu ſancto ſacrificium panis & vini in fide & charitate ſanctæ eccleſiæ catholicæ offerre non ceſſat. Aug. de fid. ad Pet. diac. ca. 19.

Cum frangitur hoſtia, dum ſanguis de calice in ore fidelium fundit ur, quid aliud quam Dominici corporis in cruce immolatio ejuſque ſanguinis de latere effuſio deſignatur; can. diſt. 2. d. conſec. cum frangitur 37.

that

that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our Faith*: for God by this Sacrament doth *signifie* and *seal* unto us from Heaven, that according to the *promise* and *new covenant* which he hath made in *Christ*, he will truly receive unto his grace and mercy all *penitent believers*, who duly receive this holy Sacrament, and that for the *merits of the death and passion of Christ*, he will as *verily* forgive them all their sins, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called *The seal of the new covenant, and remission of sins.* In our greatest doubts we may therfore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt-offering & a meat-offering at our hands, neither would he have shewed al these things, nor would at this time have told us such things as these.*

Rom. 4.11
Matth.26.28
2 Cor. 11.25

Judg.13.13

Of the third end of the Lords Supper.

3. To be a *Pledge* and *Symbole* of the most neer and effectuall *communion* which Christians have with Christ: *the cup of blessing which we blesse, is it not the Communion of the bloud of Christ? The Bread which we break, is it not the communion of the Body of Christ?* that is, a most effectuall sign, and pledge of our communion with Christ? This Union is called *abiding in us, joyning to the Lord, dwelling in our*

1 Cor.10.16
John 14.16,23
1 Cor.6.17
κοίλλησις.
Eph. 2. 17
κατοίκησις.
1 Joh 15. 5
Eph. 6
σύσσωμα.

our hearts: and ſet forth in the holy Scriptures by divers *Similies*. Firſt, of the *Vine*, and *branches*. Secondly, of the *head*, and *body*. Thirdly, of the *foundation*, and *building*. Fourthly, of *one loaf* confected of many graines, Fiftly, of the *matrimoniall union* betwixt man and wife, and ſuch like. And it is threefold betwixt Chriſt and Chriſtians. The firſt is *natural*, betwixt our *humane nature*, and *Chriſts divine Nature*, in the perſon of the Word, The ſecond *is* Myſticall, betwixt our perſons *abſent* from the Lord, and the perſon of Chriſt, *God* and *Man*, into one *myſticall* body; The third is *celeſtiall*, betwixt our perſons *preſent* with the Lord, and the perſon of Chriſt in a *body glorified*; theſe three conjunctions depend each upon other. For had not our nature been firſt *Hypoſtatically* united to the nature of God in the *ſecond* perſon, we could never have been united to Chriſt in a *Myſticall* Body. And if we be not in *this life* (though abſent) united to Chriſt by a Myſticall Union, we ſhall never have communion of *glory* with him in his *heavenly preſence*. The Myſticall *Union* (chiefly here meant) is wrought betwixt Chriſt and us by the *Spirit* of Chriſt, apprehending us: and by our *faith* (ſtirred up by the ſame *Spirit*) *apprehending Chriſt* again: Both which S. *Paul* doth moſt lively expreſſe; *I follow after, if that I may apprrehend that for which alſo I am apprehended of* Chriſt *Ieſus*. How can he

Eph. 2.35
Col. 1.18
Rom. 12.4,5
Eph. 3. 19,20
1 Cor. 10. 17
Eph. 5.31,32
Apo. 22. 2

he fall away that holdeth, and is so firmly holden? This union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, neerer and neerer to his holinesse.

From this *communion with Christ*, there follow to the faithfull many unspeakable benefits.

Phil. 3.12
2 Cor. 5.21
Rom. 4. 5
1 Per. 2. 15
Phil. 3.9

As first, Christ took by *imputation* all their sins and guiltinesse upon him, to satisfie *Gods justice* for them; and he freely gives by *imputation* unto us all his righteousnesse in this life, and all his right unto eternall life, when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *own person*.

Mat. 25.35
Acts 9.4
Mat. 25. 45
Zach. 2.8
Phil. 4 23,24
Rom. 8.29

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spirituall life, and so sanctifieth our *minds*, *wils*, and *affections*, that we daily grow more and more conformable to the *Image of Christ*.

2 Cor. 3.18
Ioh. 15. 5
Ioh. 1.16

Thirdly, he bestowed upon them all *saving graces*, necessary to attain eternall life, as the *sence of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*; till we

come

come to live with him in his heavenly Kingdom. This should teach all true christians to keep themselves as the *undefiled members* of Christs body, and to beware of all *uncleanneſſe* and *filthineſſe* : knowing that they live in Christ, or rather that *Christ liveth in them.* From this *union* with Christ (sealed unto us by the *Lords Supper*) Saint *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 *Cor.* 16, 15, 16. 2 Cor. 8. 3. 4. 6, 7, 19

Lastly, from the former communion twixt *Christ* and *Christians*, there flows another communion twixt *Christians among themselves.* Which is also lively represented by the Sacrament of the *Lords Supper* : in that the whole Church being *many*, do all communicate of *one* bread, in that holy action ; *We being many are one bread and one body*, for we are all partakers of that one bread, that is, the bread which we eat in the Sacrament, is but *one* though it be confected of *many* graines : so *all* the faithfull, though they be *many*, yet are they but *one mysticall body* under *one head*, which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *one*, to teach us at once, how much this *Unity* pleaseth him. This *Union* betwixt the faithfull, is so *ample*, that no distance of place can part it ; so *strong*, that death cannot dissolve it ; so *durable*, that time cannot wear it out ; 1 Cor. 10. 17 John 17. 11, 21, 22, 24, 26

so

1 Cor. 4. 15

Eph. 4. 5
* Rom. 5. 5
a Tit. 3. 5
Eph. 4. 5
b 1 Cor 10. 17
1 Cor. 11. 33

c Col. 1. 18. & 22

d Act 4. 32

to *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the *communion* of *Saints*, which Christ effecteth by six speciall means. First, by governing them all by *one* and the same *holy spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *own* * *love* into all their hearts. Fourthly, by [a] regenerating them all by *one* & the same *Baptism*. Fifthly, by [b] nourishing them all with *one*, and the same spirituall *food*. Sixthly, by being *one* [c] quickning head of that one body of his Church, which he reconciled to God in *the body of his flesh*. Hence it was, that the multitude of believers [d] in the *primitive* Church, were of *one heart*, and one *soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members* of the same holy and mysticall Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy*, and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to bear with one another infirmity, and mutually to *relieve* one anothers wants.

Of the fourth end of the Lords Supper.

4. To *feed the souls of the faithfull in the assured hope of life everlasting.* For the Sacrament is a sign, and a pledge unto as many as shall receive the same according to Christs institution, that he will according

according to his promiſe, by the vertue of his *crucified* body, and bloud, as verily feed our ſouls to life *eternall*, as our bodies are by Bread and Wine, nouriſhed in this *temporall* life. And to this end Chriſt in the action of the Sacrament, * *really giveth* his very *Body* and *Bloud* to every faithfull receiver. Therefore the Sacrament is called the *Communion of the body and bloud of the Lord.* And * communication is not of things *abſent* but *preſent*: neither were it the *Lords Supper* if the *Lords body* and *bloud* were not there. Chriſt is verily preſent in the Sacrament by a *Double union*: whereof the firſt is ſpirituall, 'twixt *Chriſt* and the *worthy* Receiver; the ſecond is *Sacramentall*, 'twixt the *Body* and *Bloud* of Chriſt and the *outward ſigns* in the Sacrament. The former is wrought by means that the *ſame holy Spirit* dwelling in *Chriſt* and in the *Faithfull*,* incorporateth the faithfull as members unto Chriſt their head, and ſo makes them one with Chriſt, and partakers of *all the graces, holineſſe, and eternall Glory*, which is in him, as ſure, and as verily as they hear the *words of the promiſe*, and are partakers of the outward ſigns of the holy Sacrament. Hence it is that the *Will* of Chriſt is a true Chriſtians

* Audio quid verba ſonent nec; enim mortis tantum ac reſurrectionis ſuæ beneficium nobis offert Chriſtus, ſed corpus ipſum in quo paſſus eſt ac reſurrexit. Concludo, realiter, hoc eſt verè nobis in cœna dari Chriſti corpus ut ſit animis noſtris in cibum ſalutarem. Calvin. in Com. 2 Cor. 11. 25 1 Cor. 10. 16

* Quod ſe nobis communicat, id fit arcanâ ſpiri. ſancti virtute, quæ res locorum diſtantia ſecluſas, ac procul diſſitas [non modo aggregare, ſed coadunare in unum poteſt, Calv. in 1 Cor. 11. 25. * Hæc (ſc. corpus & ſanguis Domini) accepta atque hauſta, id efficiunt, ut & nos in Chriſto & Chriſtus in nobis ſit. Hil. lib. 8. de Trin. Iam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meas ornavit genas. B. Agnetis dict. apud. Amb.

will

will: and the Christians *life is Christ who liveth in him*, Galat. 2. 20. If you look to the *things* that are united, this Union is *essential*; if to the *truth* of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive*, and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Logical*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly graces, which are the *Body* and *Blood of Christ*, in the act of receiving; as if by a *mutual relation* they were but *one*, and the *same thing*. Hence it is, that in the same * instant of time, that the worthy receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *body* and *blood* of *Christ*. Not that * Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ, not by any *local mutation*, but by a *devout affection*: so that in the holy * *contemplation of Faith*, he is

* Corpus non adest cum pane ἅμα, id est, simul loco, sed ὅμου, id est, simul tempore.

* Quum cœna cœlestis sit actio, minime absurdum est Christum in cœlo manentem a nobis recipi. Calv in 1 Cor. 11 15.

* Fidem mitte in cœlum & tum in terris tanquam præsentem te nuisti, Aug. Ep. 2[illegible]. Fidem cum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem tesseram esse corporis christi, non dubitas impleri à Domino, quod verba sonant; corpus quod nequaquam cernis spirituale esse tibi alimentum, vimque ex christi carne vivificam in nos per spiritum diffundi, Gal. ibid.

at

at that *present with Christ, and Christ with him.* And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sinnes, and the reconciliation of his Soul unto God, his Soul is hereby *more effectually fed* in the assurance of eternall life, than Bread and VVine can nourish his body to this *temporal life.* There must bee therefore of necessity in the Sacrament, both the outward signes to be *visibly* seen with the *eys of the body*; and the Body and Blood of Christ, to be *spiritually discerned* with the *eye of Faith.* But the form, how the Holy Ghost makes the Body of Christ being absent from us in place, to be present with us by our union, St. *Paul* terms a *great Mystery*, such as our understanding cannot worthily comprehend. The Sacramentall Bread and VVine therfore are not *bare signifying signs*, but such as wherewith Christ doth indeed *exhibit* and *give* to every *worthy Receiver* * not onely his divine *vertue* and *efficacy*; but also his very *Body* and *Blood*, as verily as he gave to his Disciples the *Holy Ghost*, by the sign of his *sacred breath*; or health to the diseased, by the *Word of his mouth, or touch of his hand or garment*: And the apprehension by *faith* is more forcible than the exquisitest comprehension by *sense* or *reason.* To conclude this point, this holy Sacrament is that blessed *bread*, which being eaten, opened the eyes of the * *Emaüites* that they knew

Eph. 5. 23

* Ego tunc nos demum participare Christi bonis agnosca post quam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra ex carne ejus, dum in unam denique substantiam (ut loquor) cum ipso coalescimus.

* Gal. v. ibid.

Christ. This is that *Lordly cup*, by which * *we are all made to drink into one Spirit*. This is that *Rock flowing with* * *honey*, that reviveth the fainting spirits of ev'ry true *Jonathan*, that tastes it with the *Mouth of Faith*. This is the *Barley loaf*, which *tumbling from above*, striks down the tents of the *Midianites* of infernall darkneſſe. *Elias* Angelicall *Cake*, and *water* preſerved him forty days in *Horeb*; & *Manna* (*Angels food*) fed the *Iſraelites* 40. yeers in the Wilderneſſe; but this is that true *bread of life*, and heavenly *Manna*, which if we ſhall duly eat, will nouriſh onr ſouls for ever unto life eternall. How ſhould then our Souls make unto *Chriſt* that requeſt from ſpirituall deſire, which the *Caparnaites* did from a carnall motion? *Lord evermore give us this bread.*

* 1 Cor. 12. 13
* 1 Sam. 14. 27
Judg. 7. 13
1 Kings 18. 67. Pſal. 78. 24, 25. Num. 16. 35 John 6. 32, 49, 50 Joh. 6. 51, 58
1 John 6. 54

The fifth end of the Lords Supper

5. To be *an aſſured pledge unto us of our reſurrection*. The Reſurrection of a Chriſtian is two fold. Firſt, the * ſpirituall Reſurrection of our ſouls in this life, from the death of ſin, called the *firſt Reſurrection*; becauſe that by the *Trumpet voice of* Chriſt in the preaching of the Goſpel, we are raiſed from the death of ſin to the life of grace; * *Bleſſed and holy is he* (ſaith S. *John*) *who hath part in the firſt reſurrection*; *for on ſuch the ſecond death hath no power*; The * *Lords Supper* is both a means and a pledge unto us of

† Iohn 5. 25 Rom. 6. 4, 5, 12
† Ap. 20. 6

† Hinc apud priſcos Sacramentum baptiſmi appellaba ur Salus; Sacramentum vero Domini corporis Vita. Aug. lib. 1, de peccatorum meritis, cap. 12.

this

this ſpirituall and firſt reſurrection. * *He that eateth me, even he ſhall live by me.* And then are we fit gueſts to ſit at the Table with *Chriſt*, when like *Lazarus* we are raiſed from the death of ſin to newneſſe of life.

* Joh. 6. 57 John 17.

The truth of this firſt reſurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart anſwereth with *Samuel, Here I am, ſpeak Lord, for thy ſervant heareth.* And with *David, O God, my heart is ready.* And with *Paul, Lord, what wilt thou have me to do?* Then ſurely thou art raiſed from the death of ſin, and haſt thy part in the *firſt reſurrection*; but if thou remaineſt ignorant of the true ground of Religion, and findeſt in thy ſelf a kind of ſecret loathing of the exerciſes thereof, and muſt be drawn, as it were againſt thy will to do the works of *piety*, &c. then ſurely thou haſt *but a name that thou liveſt, but thou art dead*, as Chriſt told the Angel of the Church of *Sardis*; and thy ſoul is but as ſalt to keep thy body from ſtinking.

1 Sam. 3 Pſal. 108. 1 Act. 9. 9

Apoc. 3. 1

Secondly, the corporall reſurrection of our bodies at the laſt day, which is called the *ſecond reſurrection*, which freeth us from the firſt death. *He that eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.* For this Sacrament ſignifieth, and ſealeth unto us that *Chriſt died*, & *roſe again* for

John 6.

us, and that his * flesh *quickneth* and *nourisheth* us unto eternall life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *Members of Christ*) have been * fed and nourished with the Body and Blood of the *Lord of life*, but be raised up again at the last day? and this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord; and their burial places are termed the * *beds* and *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Gaol, to receive their sentence, and deserved execution; but the Elect shall arise by virtue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*; and his resurrection is the * *cause* and *assurance of ours*. * The

* Hinc Paris & vinum a veteribus nominantur symbola resurrectionis. Con. Nicen. Ioan 6. 5. Caro Christi non in se fet sed in verbo iph hypostatice unito vivifica est Cyr. in Ioh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. Directa fide ad Reginas Vivificat. 1 Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium. 2 Ratione copulationis nostræ cum Christo, qui non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante & quatenus carni illi quam membra sumus insiti caro non erodet. Ioh 6. 6. * Carnalis opinio non convenienscum mysterio mendicationis carnis Christi. * Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 5. c. 14. * Isa. 29. 19, 20. * Christi resurrectio in qua nostra innitur communis resurrectionis Fiducissor est. Theod. * Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria Fides est christianorum. Aug. l. b. 19. cont. Faust. cap. 19. Tota fiducia christianorum est resurrectio mortuorum. Ter. lib. 5. de resurrect. carn.

Resur-

Resurrection of Christ is the Christian's peculiar faith: the *Resurrection* of the dead is the child of Gods chiefest confidence. Therefore Christians in the Primitive Church were wont to salute one another in the morning with these Phrases, * *The Lord is risen*, and the other would answer, *True, the Lord is risen indeed.*

* Κύριος ἀνέστη ὄντως ἀνέστη.

The sixth end of the Lords Supper.

6. *To seal unto us the assurance of everlasting life.* Oh, what more wished, or beloved than life? Or what do all men naturally more either fear or abhor, than death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed *Sacrament*. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* Hee therefore who duly eateth of this holy Sacrament, may truly say not onely *Credo vitam æternam*, I believe life everlasting, but also *Edam vitam æternam*, I eat life everlasting. And indeed this is the true *tree of life*, which God hath planted in the middest of the *Paradise of the Church*; and whereof he hath promised to *give every one that overcometh to eat.* And this tree of life by infinite degrees, excelleth the *tree of life* that grew in the *Paradise of*

Omnium terribilium terribilissimum mors. Arist.

John 6. 51.

Apoc. 2 7.

Eden: for that had his root in the *Earth*, this from *Heaven*; that gave but life to the *body*, this to the *soul*; that did but preserve the life of the *living*, this restoreth life to the *dead*. The *leaves of this tree* heals the Nations of believers, and yet yeelds *every moneth a new manner of fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least *once every moneth*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

Apoc. 22.6

Milites Sacramento erant jurati & obstricti ad præstandum soli imperatori fidelitatem & obedientiam.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were by an oath of fidelity, to serve the onely true God; and to admit no other propitiatory *sacrifice of sins*, but that one *reall sacrifice* which by his death Christ *once offered*, and by which he finished the sacrifice of the Law, and effected eternal redemption, and righteousnesse for all believers: And so to remain for ever a publique *mark of profession* to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there's a strange Christ adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer-cake*; & that the offering up of this *Breaden-God* is thrust upon the *Church* as a *propitiatory sacrifice for the quick and the dead*: all true Christians upon the danger of *wilfull perjury* before the

the *Lord chief Justice* of heaven and earth, are to detest the Masse, as the Idol of indignation, which is most derogatory to the all-sufficient world-saving merits of *Christs* death, and passion. For by receiving the Sacrament of the *Lords Supper* we all swear that all *reall sacrifices* are ended by our Lords death; and that his Body and Bloud once crucified and shed, is the perpetuall food and nourishment of our souls.

2. *How to consider thine own unworthiness.*

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandements* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements: remembring that without *repentance* and *Gods mercy* in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in Hell-fire, when this is ended) is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the *Judge*, as a *guilty malefactour* standing at the bar to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fist, and bedewing thy cheeks with thy tears, confesse thy sins, and

Deut. 27. 15. Galat. 3. 10.

humbly ask him mercy and forgiveneſſe, in theſe, or the like words.

An humble Confeſſion of ſins to be made unto God before the receiving of the holy Communion.

O God, and heavenly Father, when I conſider the goodneſs which thou haſt ever ſhewed unto me, and the wickedneſs which I have committed *againſt Heaven and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a veyl; for, which of thy *Commandements* have I not tranſgreſſed? O Lord I ſtand here guilty of the breach of all thy holy Laws. For the love of my heart hath not ſo entirely cleaved unto thy Majeſty, as to *vain* and *earthly* things: I have not feared thy *Judgements* to deterre me from my ſinnes, nor truſted to thy *promiſes*, to keep me from doubting of my *temporall*, or from deſpairing of mine *eternal* ſtate. I have made the rule of thy Divine worſhip to be what my *mind thought fit*, not what *thy Word preſcribed*; finding my heart more prone to remember my bleſſed *Saviour* in a *painted picture* of mans device, rather than to behold him *crucified* in his *Word* and *Sacraments*, after his own ordinance. VVhere I ſhould never uſe thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worſhip without due *preparation* and *zeal*, I have blaſphemouſly abuſed thy holy Name

Luke 15.

The firſt Commandment. Deut 6.5 Mar. 12.37, 38. Lev. 19 14 Pſal. 38.8

The ſecond Commandment. Deut. 12.33 Mat. 15.9 Gal. 3.1.

The third Commandment. Phil. 1.10. Eccl. 1.17 1 Kings 19 10 Iezem 5.20

Name to rash and customary oaths; yea, I have used oaths by thy *sacred* Name, as false covers of my filthy sins. And I have been present at thy service oft times more for *ceremony* than *conscience*, and to *please men* more than to please thee, my gracious God.

Here confesse thy rash and false swearing.

Where I should sanctifie thy *Sabbath day* by being present at the publique *exercises* of the Church, and by *meditating* privately on the *Word* and *Works* of God, and by *visiting* the *sick*, and relieving of my *poor brethren*; alass, I have thought those holy Exercises a *burden*, because they hindered my *vain sports*; yea, I have spent many of thy *Sabbaths* in my own *prophane pleasures*, without being present at any part of thy Divine worship.

The fourth Commandment. Acts 20.7 1 Cor. 16.2 Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go to sporting or feasting.

Where I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy *Ministers* in such singular love, for their work sake, as I ought; but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me *justly*. And I have carried my selfe contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is *thine Ordinance*, that I should be obedient unto them.

The fifth Commandment. 1 Thes. 5.13 Gal. 4.11 Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

Where I should be * *slow to wrath*, and * *ready to forgive offences*, & not suffer the *Sun to goe down upon my wrath, but to doe*

The sixth Commandment. *Prov. 29. *Eph. 4.1, 31. Mat. 5.19.

good for evill, loving my very enemies for thy ſake: I, alas for *one ſorry word* have burſt out into open rage, and harbouring thoughts of miſchief in my heart, I have preferred to feed on mine own *malice*, rather than to eat of thy holy *Supper*.

Where I ſhould keep my mind from all filthy luſts, and my body from all uncleanneſſe: O Lord, I have defiled both, and made my heart a *cage* of all impure thoughts, and my mind a very *ſtye* of the unclean Spirit. Yea the *remedy* which thou (Lord) haſt ordained for incontinency could not contain me within the bounds of chaſtity; for by doting on *beauty* whoſe ground is but *duſt*, Satan hath bewitched my fleſh to luſt after *ſtrange* fleſh.

Here confeſſe thy haſtineſſe and fury, and if thou haſt been any way the cauſe of any mans death unjuſtly or cruelly. The ſeventh Commandment. 1 Theſ. 1.3, &c. Rom. 6. 13

Here confeſs unto God the ſecret pollutions, fornications, or adultery, if Satan hath ſo far prevailed over thee. The eighth Commandment. Eph. 4. 23 Luke 6. 34, 35 Lev. 25. 35

Where I ſhould have lived in *uprightneſſe*, giving every man his due, being contented with mine own eſtate, and living conſcionably in my lawfull calling, ſhould be ready (according to mine ability) to ſend and give unto the poor: O Lord, I have by *oppreſſion*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Chriſtians; yea, I have received and ſuffered Chriſt, where I was truſted, many a time in his *poor members* to ſtand hungry, cold, and naked at my door; and hungry, cold, and naked to go away ſuccourleſs,

Here confeſſe if thou haſt ſecretly ſtollen, or openly robbed anything, or haſt detained from any fatherleſſe child that which is his by right.

as

as he came; and when the leanneſſe of his cheeks pleaded pity, the hardneſſe of my heart would ſhew no compaſſion.

Where I ſhould have made conſcience to *ſpeak the truth* in *ſimplicity*, without any falſhood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part, and ſhould have defended the good name and credit of my neighbour; alas (vile wretch that *I* am!) *I* have belied and ſlandered my fellow-brother; and as ſoon as *I* heard an ill report, *I* made my tongue the inſtrument of the devil, to blazen that abroad unto others, before *I* knew the truth of it my ſelf; *I* was ſo far from ſpeaking a good word in defence of his good name, that it tickled my heart in ſecret to hear one that *I* envied to be taxed with ſuch a blemiſh; though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. *I* made *jeſts* of *officious*, and *advantage* of *pernicious* lies; herein ſhewing my ſelf a right *Cretian* rather than an upright *Chriſtian*.

And laſtly (O Lord) where *I* ſhould have reſted fully contented with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this pilgrimage, and rejoyced in others good as in mine *own*; alas, my life hath been nothing elſe but a greedy luſting after this neighbours *houſe*, and that neigbours *land*; yea, ſecretly wiſhing ſuch a man dead, that *I* might have his *living* or *office*, coveting rather

The ninth Commandement. Zach. 8. 19 Mat. 10 16 1 Cor. 1. 7 Mat. 1. 18. 19 Pſal. 50. 20 Pſal. 15. 3 Here confeſs if thou haſt belied or ſlandered thy neighbour, or not ſpoken the truth to cleat his innocency when thou waſt calle' thereunto. Tit. 1. 12. The tenth Commandement. Heb. 13. 5 1 Tim 6. 6 Phil. 4. 11, 12

rather those things which thou hast bestowed on *another*, than been thankfull for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy judgement seat, of all the breaches of all thy laws, & therefore liable to thy *curse*, and to all the miseries that justice can pour forth upon so *cursed* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me. *Men* are guilty of the like *transgression*, and cannot help themselves, shall I then despair with *Cain*, or make away my self with *Judas?* No Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeal to the *Throne of grace*, where mercy *raigns*, to pardon *abounding* sinnes, and out of the *depth* of my *miseries* I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions, yet will I* (like Job) *put my trust in thee.* Though thou shouldest drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as *Jonas* into the *belly* of the *Whale*: yet from thence would I cry

Heb. 4.

Psal. 130. 1. Job 13. 12.

Jonas. 2. 3.

cry unto thee; *O God the Father of heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons and one eternall God, have mercy upon me a miserable sinner.* And seeing the *goodness* of thine *own* nature first moved thee to send thine *only begotten Son* to dye for my sins, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newnesse of life; and reach from heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to *sink* in the *sea* of my sins and misery. Wash away the *multitude* of my sins, with the *merits* of that *bloud*, which *I* believe that thou hast so abundantly shed for penitent sinners.

And now that *I* am to receive this day the *blessed Sacrament* of thy pretious *Body* and *Bloud*; O Lord, *I* beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgements which my sinnes have deserved may never have power either to *confound* me in this life, or to *condemn* me in the world which is to come. For my stedfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This *I* beleeve, *O Lord help mine unbelief.* Work in me likewise

Rom. 4. ult.

likewiſe, I beſeech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former ſins, and *loath* them, and ſerve thee henceforth in *newneſſe of life*, and greater meaſure of *holy devotion*; and let my ſoul never forget the infinite love of ſo ſweet a *Saviour*, that hath laid down his life to redeem ſo vile a *ſinner*. And grant, Lord, that having received theſe ſeals and pledges of my *Communion* with thee; thou mayeſt henceforth ſo dwel by thy *Spirit* in me, and I ſo live by *Faith* in thee that I may carefully walk all the days of my life in *godlineſſe* and *piety* towards thee; and in Chriſtian *love* and *charity* towards all my Neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternall life*, through Jeſus Chriſt, my Lord and only Saviour, *Amen*.

3. *Of the means whereby thou mayſt become a Worthy receiver.*

THeſe *means* are duties of two ſorts; the former reſpecting God; the latter our *Neighbour*. Thoſe which reſpect God, are three; Firſt, *ſound knowledge*: Secondly, *true Faith*; Thirdly, *unfeigned repentance*. That which reſpecteth our *Neighbour*, is but one, *ſincere Charity*.

1. *Of ſound Knowledge, requiſite in a worthy* Communicant.

Heb. 6. 1, 2
Ioh. 17. 3
1 Tim. 2. 4
2 Cor. 12. 5

Sound Knowledge, is a *ſanctified underſtanding of the firſt Principles of Religion*. As firſt *of the Trinity of Perſons in the Unity of the*

the Godhead. Secondly, *of the Creation of Man, and his Fall.* Thirdly, *of the Curse and misery due to sin.* Fourthly, *of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments sealing the same unto us.* For as an house cannot be built unless the *foundation* be first laid; so no more can *Religion* stand unless it be first grounded upon the *certain knowledge* of Gods Word. Secondly, if we know not Gods will, we can neither *beleeve* nor do the same. For as worldly businesses cannot be done but by them who have skill therein: so without knowledge must men be much more ignorant in *divine* and *spirituall* matters. And yet in *temporall things* a man may do much by the *light of nature:* but in *religious mysteries*, the more men rely upon *naturall reason* the further we are from comprehending *spirituall truth.* Which discovers the *fearfull* estate of those who *receive* without *knowledge*, & the *more fearfull* estate of those *Pastors* who *minister* unto them without *Catechising.* 1 Cor. 2. 4 Rom. 8. 7

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Devils* & *Reprobates* have in an excellent measure, and do believe it and *tremble*) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular* Jam. 3. 19 Heb. 4. 2

ticular application unto a mans ſoul, of all the promiſes of mercy which God hath made in Chriſt to all beleeving ſinners. And conſequently, that *Chriſt and all his merits do belong unto him as well as to any other.* For firſt, if we have not the *righteouſneſs of Faith*, the Sacrament *ſeales nothing* unto us, and *every man in the Lords Supper receiveth ſo much as he believeth.* Secondly, becauſe that without Faith we communicating on *earth* cannot apprehend Chriſt in *Heaven.* For as he *dwelleth in us by faith*, ſo by Faith we muſt likewiſe *eat him.* Thirdly, becauſe that *without faith* wee cannot be perſwaded in our conſciences, that our receiving is *acceptable unto God.*

Rom.4.11

Eph.3.17

Heb.11.6
Rom.14.23

3. *Of unfeigned repentance, requiſite for a true Communicant.*

True repentance is a holy change of the minde, when upon the feeling ſight of Gods mercy, and of a mans own miſery, he turneth from all his known and ſecret ſins, to ſerve God in holineſſe and righteouſneſſe all the reſt of his daies. For as he that is glutted with *meat* is not apt to eat *bread*; ſo hee that is ſtuffed with ſinnes, is not fit to receive *Chriſt*: And a *conſcience* defiled with wilful filthineſſe, makes the uſe of all *holy things unholy* unto us. Our ſacrificed ſpotleſſe Paſſeover cannot bee eaten with the ſoure leaven of malice and wickedneſſe, ſaith *Paul*, 1 *Cor.*5.8. Neither can the old bottels of our corrupt and impure conſciences retaine the new Wine of

Iſa.5.7
Ezc.33.11
Act.26.20
and 3.19
Luke 1.74,75

Heb.2,3,14
Tit.1.15.

of Christs precious Blood, as our Saviour saith *Mar.*2.22. VVe must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, *no sacrifice is acceptable* unto God. Secondly, because one chief end wherfore the *Lords Supper* was ordained, is, to *confirm* Christians love one towards another. Thirdly, no man can assure himself that his *own sins* are forgiven of God, if his heart cannot yeeld to forgive the *faults of men* that have offended him. Thus farre of the *first sort* of duties which we are to perform before we come to the Lords Table, called *Preparation.*

Mat.5.23,24
Ioh 13.14,34,35
Mat.6.12,14,15 and 18.35.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper called Meditation.*

THis Exercise of spirituall *Meditation* consists in divers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy selfe how thou art invited by *Christ* to bee a Guest at his *holy Table*, and how lovingly he

Mat.22.
1 Pet.1
Isa.55.1,2.

he invited thee; *Hoe, every one that thirsteth, come ye to the waters of life, &c. Come, buy Wine and Milk, without money, and without price; eat ye that which is good, let your soul delight it self in fatnesse. Take ye, eat ye, This is my body which is broken for you; drink you all of this; for this is my bloud which was shed for the remission of your sins.* What greater *honour* can be vouchsafed than to be admitted to sit at the Lords own Table? What *better fare* can be afforded, than to feed on the *Lords* own Body and Bloud? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to *offer* him, *that he should feed with him at his own Table in Jerusalem*; how much *greater favour* ought we to account it, when *Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and bloud?*

Mat. 26.26,27, 28, &c.

2 Sam. 33.

Secondly, as *Abraham*, when he went up to the Mount, to sacrifise *Isaac* his Son, left his Servants *beneath* in the valley; so when thou comest to the *spiritual Sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*, that thou mayest wholly contemplate of *Christ*, and offer up thy *Soul* unto him, who sacrifised both his *Soul* and *Body* for thee.

Gen. 22. 5.

Thirdly, meditate with thy self how *precious* and *venerable* is the *Body* and *Bloud* of the *Son of God*, who is the Ruler of

of Heaven and Earth, the Lord, at whose beck the *Angels* tremble, and by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest: And how that it is he, who having been *crucified* for thy *sinnes*, offereth now to be received by faith into thy soul. On the other side consider how sinfull a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*: how ill *deserving* to taste of such *sacred food*, having been *conceived* in *filthinesse*, and wallowing ever since in the mire of *Iniquity*; bearing the name of a *Christian*, but doing the *works* of the *Devill*; adoring Christ with an * *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *gracelesse actions*.

* Hail King.

Fourthly, ponder then with what face darest thou offer to touch so holy a *Body* with such defiled hands? or to *drink such pretious Bloud* with so lewd and lying a mouth? or to lodge so blessed a Guest in so *unclean* a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which *dwelleth all the fulnesse of the God-head bodily*?

Col. 1. 3.9.

If *Uzza* for but *touching* (though not without *zeal*) the *Ark of the Covenant*, was *stricken* with *suddain death*; what

2 Sam. 6.

stroke

ſtroke of Divine Judgement mayſt thou not fear, that ſo *rudely*, with unclean hands, doſt preſume to handle the *Ark* of the *eternal Teſtament*, *wherein are hid all the treaſures of wiſdom and knowledge*?

Mat.3.11 If *John Baptiſt* (the holieſt man that was born of a woman) thought himſelfe *unworthy* to bear his ſhooes; O Lord, how unworthy is ſuch a *prophane wretch*, as thou art to eat his *Holy Fleſh*, and to drinke his *pretious blood*?

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a *glimpſe* of Chriſts Almighty *Power*, thought himſelfe *unworthy* to *ſtand* in the ſame *Boat* with him, how *unworthy* art thou to *ſit* with Chriſt at the ſame *Table*, where thou mayeſt behold the *infiniteneſs* of his *Grace* and *Mercy* diſplayed?

Mat.8.8 If the *Centurion* thought that the *roof of his houſe* was not worthy to harbour ſo divine a Gueſt, what room can there be fit under thy *ribs*, for *Chriſts holineſs* to dwel in?

If the *Blood-iſſued* ſick woman feared to touch the *hem of his Garment*, how ſhouldſt thou *tremble* to eat his *fleſh*, and to drink his *all-healing blood*.

Yet if thou commeſt *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy ſinnes paſt, and purpoſing unfeignedly to amend thy life henceforth, let not thy former ſinnes affright thee; for they ſhall never be layd unto thy charge; and this Sacrament ſhall ſeal unto thy ſoul, that

that all thy ſins and the *Judgements* due unto them, are fully *pardoned*, and clean *waſhed* away by the *blood of Chriſt*. For, this Sacrament was not ordained for them who are *perfect*, but to help *penitent ſinners* unto *perfection*. Chriſt came, *not to call the righteous, but ſinners to repentance*. And he ſaith, that *the whole need not the Phyſician, but they that are ſick: Thoſe* hath Chriſt *called*; and when they *came*, *them* hath he ever *helped*. VVitneſs the whole Goſpel, which teſtifieth that not *one* ſinner, who came to Chriſt for *mercy*, went ever away without his errand. *Bath* thou likewiſe thy ſick ſoul in this *Fountain of Chriſts blood*, and doubtleſs according to his promiſe, *Zach.*13.1. thou ſhalt be healed of all thy *ſins* and *uncleanneſs*. Not *ſinners* therefore, but they who are *unwilling* to repent of their ſinnes, are debarred this Sacrament.

Mat.9.12,13. Mat.11.28.

Fifthly, meditate, that Chriſt left this Sacrament unto us as the *chief* token and *pledge* of his *love*, not when we would have made him a King, *Joh.*6.16. (which might have ſeemed a requitall of kindneſſe) but when *Judas* and the High Prieſts were conſpiring his *death* (therefore wholly of his meer favour.) VVhen *Nathan* would ſhew *David* how entirely the *poor man loved his ſheep* that was kild by the *rich man*, *he gave her* (ſaith he) *to eat of his own morſels, and of his own cup to drink*, 2 *Sam.* 12.3. and muſt not then the *love* of Chriſt to his Church be unſpeak-

ſpeakable, when he gives her his *own fleſh* to *eat*, and his *own bloud* to *drink*, for her ſpirituall and eternall nouriſhment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand. and pledge his *love* with *love* again, *Pſal.* 116. 11.

Sixthly, when the Miniſter beginneth the holy conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever, and ſettle thy meditations onely upon thoſe holy *actions* and *rites*, which according to *Chriſts inſtitution*, are uſed in and about the holy Sacrament: For it hath pleaſed God (conſidering our weakneſſe) to appoint thoſe rites as meanes the better to lift up our minds to the ſerious contemplation of his *heavenly graces*.

When therefore thou ſeeſt the Miniſter *putting apart Bread* and *Wine* on the *Lords Table*, and *conſecrating* them by *Prayers*, and the rehearſall of *Chriſts inſtitution*, to be a holy *Sacrament* of the bleſſed *Body* and *Bloud of Chriſt*, then *meditate*, how God the Father, of his *meer love* to mankind, *ſet apart*, and *ſealed* his *onely begotten Son*, to be the *All-ſufficient means*, and *onely Mediator*, to *redeem* us from *ſin*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou ſeeſt the Miniſter *break* the *Bread*, being bleſſed; thou muſt meditate, that *Jeſus Chriſt* the eternall Son of

of God was put to *death*, and his bleſſed *ſoul* and *body* (with the ſenſe of Gods anger) *broken aſunder* for thy ſins; as *verily* as thou now ſeeſt the holy Sacrament to be broken before thine eyes; and withall call to mind the *hainouſneſſe* of thy *ſins*, and the *greatneſs* of Gods hatred againſt the ſame, ſeeing *Gods Juſtice* could not be *ſatisfied* but by ſuch a *Sacrifice*.

When the Miniſter hath bleſſed and broken the Sacrament, and is addreſſing himſelf to diſtribute it; then meditate *That the King* (who is the Maſter of the Feaſt) *ſtands at the Table to ſee his Gueſts*; and looketh upon thee, whether thou haſt on thee thy *Wedding Garment*. Think alſo, that all the holy * *Angels* that *attend* upon the *Elect* in the *Church*, and *b* do *deſire to behold the celebration of theſe holy Myſteries*, do obſerve thy reverence and behaviour. Let thy ſoul therefore, whil'ſt the Miniſter bringeth the Sacrament, and unto thee, offer this, or the like ſhort Soliloquie unto Chriſt.

Mat. 22. 11. This Wedding Garment is righteouſneſs & true holineſs. A. 10. 20. 8. Eph. 4. 24.
* 1 Cor. 12. 10 Eph. 5. ult.
b 1 Pet. 11.

A ſweet Soliloquie to be ſaid betwixt the Conſecration and receiving of the Sacrament.

IS it true indeed, that God will dwel on earth? Behold, the Heaven & the Heaven of Heavens are not able to contain thee, how much more unable is the ſoul of ſuch a ſinfull Caitiff as I am to receive thee?

1 King 8. 27.

But ſeeing it is thy bleſſed pleaſure to come thus to * *ſup* with me, and to

* Apoc. 3. 20.

b dwell

b John 14.23.

b *dwel* in me: I cannot for joy but burſt out and ſay, *What is man that thou art mindfull of him, and the Son of Man, that thou ſo regardeſt him?* What favour ſoever thou ſuchſafeſt mee in the *abundance* of thy *Grace*, I will freely confeſs what I am in the *wretchedneſs* of my *Nature*. I am in a word, a *carnal* Creature, whoſe very ſoul is c, *ſold under ſinne*, a *wretched man* compaſſed about with d *a body of death*. Yet Lord, ſeeing thou e *calleſt*, here I come; and ſeeing thou calleſt *ſinners*, I have thruſt my ſelfe in among the *reſt*; and ſeeing thou calleſt all with their *heavieſt loades*, I ſee no reaſon why I ſhould ſtay behinde. O Lord, I am *ſick*, and whither ſhould I goe, but unto thee the *Phyſitian* of my ſoul? Thou haſt cured *many*, but never diddeſt thou meet with a more miſerable Patient; for I am more *leprous* than *Gehazi*, more *unclean* than *Magdalen*, more blinde in Soul, than *Bartimeus* was in Body; for I have lived all this while, and never ſeen the *true light* of thy Word; my *Soul* runs with a greater *flux* of *ſin*, than was the *Hemoroiſs iſſue of blood*. *Mephibosheth* was not more *lame* to *goe*, than my ſoul is to *walk* after thee in love. *Jereboams* arm was not more *withered* to ſtrike the *Prophet*, than my *hand is maimed* to releeve the poor. Cure *me*, O Lord, and thou ſhalt doe as great a work as in curing *them all*. And though *I* have *all* their *ſins* and *ſores*, yet Lord,

c Rom.7.14
d Verſ.24
e Mat.9.13
Mat.11.28

Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *skill*, that *if thou wilt*, thou canſt with a *Word* forgive the *one*, and heal the *other*; and why ſhould *I* doubt of thy *good will*; when to ſave me, will coſt thee now but one *loving ſmile*; who didſt ſhew thy ſelf ſo *willing* to redeem me, though it ſhould coſt thee *all thy heart blood*; and now offereſt ſo graciouſly unto me the *aſſured pledge* of my redemption, by thy *bloud? Who am I, O Lord God?* and what is my merit, that thou haſt bought me with ſo *dear a price?* it is meerly thy *mercy*; *and I, O Lord, am not worthy the leaſt of all thy mercies:* much leſſe to be a partaker of this holy Sacrament, the greateſt *pledge* of the greateſt *mercy*, that ever thou didſt beſtow upon thoſe *Sons of Men* whom thou *loveſt*. How might I in reſpect of *mine own unworthineſſe*, cry out for *fear* at the ſight of thy *holy Sacrament*, as the *Philiſtins did*, when they ſaw the *Ark of God* come into the *Aſſembly*, *Woe now unto me a ſinner?* but that thy *Angel* doth comfort me, as he did the woman; *Fear thou not, for I know that thou ſeekeſt Jeſus which was crucified.* It is thou indeed that my ſoul ſeeketh after. And here thou offereſt thy ſelf unto me in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelf ſo much *honoured* at thy preſence in the *womb* of thy *bleſſed Mother*, that the *Babe ſprang in her belly for joy*; how ſhould

2 Sam. 7. 18
Gen. 32. 10

1 Sa. 5. 7.

Mat. 28. 5 &

Luk. 1. 44, 15.

my ſoul leap within me for joy, now that thou comeſt by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelf* ſhould come thus to viſite me! Indeed Lord, I confeſſe with the faithfull *Centurion*, that *I am not worthy that thou ſhouldeſt come under my roof*; and that if thou *didſt but ſpeak the word only, my ſoul ſhould be ſaved*: yet ſeeing it hath pleaſed the *riches* of thy *grace*, for the better ſtrengthning of my *weakneſſe*, to ſeal thy mercy unto me by thy *viſible ſign*, as well as by thy *viſible word*; in all thankfull humility my ſoul ſpeaks unto thee with the *bleſſed Virgin*: *Behold the handmaid of the Lord, be it unto me according to thy word.* *Knock* thou, Lord, by thy *word* and *Sacraments* at the door of my heart, and I will, like the *Publican*, with both my fiſts knock at my *breaſt*, as faſt as I can, that thou mayeſt enter in: and if the door will not *open* faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zacheus* to acknowledge, that *this day ſalvation is come into mine houſe*. And caſt out of me whatſoever ſhall be offenſive unto thee; for I reſigne the whole *poſſeſſion* of my heart unto thy Sacred Majeſty, intreating that *I may not live henceforth*, but that thou mayeſt *live* in me, *ſpeak* in me, *walk* in me: and ſo *govern* me

Mat. 8. 8.

Luke 1. 38.
Apoc. 3. 20.
Luke 18. 23.

Luke 19. 9.

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Jesus*, for the merits of thy death and bloud-shedding, *Amen*.

Sacramentum requirit sacram mentem.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee *Take, Eat, &c.* then meditate that *Christ himself* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Blood*, with all the *merits* of his *death* and *passion*, to feed thy Soul unto *eternall life*; as surely as the Minister offereth and giveth the outward signs that feed thy body unto this *temporall life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is the Lord* is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then *rowze* up thy Soul to *apprehend Christ by Faith*, and to *apply* his merits to heal thy *miseries*; Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*.

As thou eatest the Bread, imagin that thou seest *Christ hanging upon* the *Crosse*, and by his unspeakable torments, fully satisfying Gods justice for thy sins; and strive to be as verily partaker of the

ſpirituall grace, as of the *Elementall ſignes*. For, the *truth* is not *abſent* from the Sign, neither doth *Chriſt* deceive when he ſaith, *This is my Body*; But he giveth *himſelf* indeed to every Soul that *ſpiritually* receives him by *Faith*. For as ours is the *ſame Supper* which Chriſt adminiſtred; ſo is the *ſame Chriſt* verily preſent at his own Supper, not by any *Papall* * *Tranſubſtantiation*, but by *Sacramentall Participation*, whereby he doth truly feed the faithfull unto eternall life: not by *comming down* out of heaven unto *thee*, but by *lifting* thee up from the earth unto him. According to that old ſaying, *Surſum corda*, liſt up your hearts: And, *where the carkaſs is, thither will the Eagles reſort*, *Mat.* 24.

When thou ſeeſt the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Bloud of Jeſus Chriſt* was *as verily ſeparated* from his body upon the Croſſe, *for the remiſſion* of thy ſins; and that this is the *ſeal of the new Covenant*, which God hath made to *forgive all the ſins of all penitent ſinners that beleeve in the merits of his bloudſhedding*. For the Wine is not a Sacrament of *Chriſts bloud contained in his veines*; but as it was *ſhed* our

* Chriſt cals it his body, not the ſign of his body, becauſe this Sacrament was inſtituted, not only to ſignifie but alſo to communicate the ſpirituall graces that they repreſeot: and by the ſignes to draw our minds to the graces ſignified. So Euthymius in Mat. 19. Non oix t deminus, Hæc ſunt ſigna corporis mei, ſed, Hoc eſt corpus meum. Oporret ergo, non ad i aturam eorum, qua propoſita ſunt aſpicere ſed ad ipſorum virtutem & gratiam. Non hoc corp s quod videtis, manducaturi eſtis, & bibituri illum ſanguinem quem fuſuri ſunt, qui me crucifigunt. Sacramentum aliquid vobis commendat; ſ, iritualiter intellect m vivificabit vos. Auguſt. in Pſal. 98. ſpeaking in the perſon of Chriſt. The Diſciples did not eat Chriſt corporally and ſubſtantially in the firſt Inſtitution; no more do we in the iteration of the ſame Supper.

of

of his body upon the Crosse for *the remission of the sins* of all that beleeve in him. Mat. 26. 28.

As thou drinkest the Wine and powrest it out of the *Cup* into thy *Stomack*, meditate and beleeve, that by the merit of that Bloud, which Christ shed upon the Crosse, all thy sinnes are as *verily forgiven*, as thou hast now *drunk* this Sacramentall Wine, and hast it in thy stomack. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse, as if like *Mary* and *John*, thou didst see him *nayled*, and his *Bloud running down his blessed side* out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy mouth closed to his *side*, that thou mightest receive that *pretious Bloud* before it fell to the *dusty earth*. And yet the *actuall drinking* of that *reall Bloud* with thy *mouth* would be nothing so * *effectuall*, as this *Sacramentall drinking* of that bloud spiritually by *Faith*. For one of the *Souldiers* might have drunk that and been still a *reprobate*: but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall *surely* have the *Remission* of his sins, and *life* everlasting.

* If remission of sins and eternall life had been appropriated to the drinking of the reall bloud, doubtlesse John and Mary would have made means to have drunk it. But John ascribes the vertue to be leeving that it was shed.

As thou feelest the Sacramentall Wine which thou hast drunk, *warming* thy cold stomack: so endeavour to feel the *Holy Ghost* cherishing thy soul in the joyfull assurance of the forgivenesse of all thy sinnes, by the merits

of the blond of *Christ*. And to this end God giveth every faithfull Soul, together with the *Sacramentall Bloud*, the *Holy Ghost to drink*. *We all are made to drink into one spirit.* And so lift up thy mind from the contemplation of Christ, as he was *crucified* upon the Crosse, to consider how he now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against *him*.

Rom. 8. 34
Heb. 7. 25
Heb. 9. 24

After thou hast eaten and drunk both the Bread and Wine, labour that as these *Sacramentall Signes* do turn to the nourishment of thy *body*, and by the *digestion of heat* become *one* with thy substance; so by the *operation* of *Faith*, and the *Holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with *thee*; and so mayst feel thy *Communion* with *Christ confirmed* and increased daily more and more; That as it is impossible to separate the Bread and Wine d gested into the bloud and substance of thy body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

2 Cor. 10. 17

Lastly, as the Bread of the Sacrament, though confected of *many graines*, yet makes but *one Bread*: so must thou remember, that though all the faithfull are *many*; yet are they *all* but *one mysticall Body*, whereof *Christ* is *Head*. And therefore

Unus est panis communi notione Sacramenti, non autem necessario unus numero.

fore thou must love every Christian as thy *self*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation.*

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action or Practice.*

THE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as we are to perform in the *Church*; or else, after that we are gone *home.*

Those that we are to perform in the *Church*, are either *severall* from our own *soules*; or else, *joyntly* with the *Congregation.*

The severall duties which thou must perform from thine *own Soul*, are three; First, thou must be carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to *entertain* him in a *clean heart*, and with *pure affections*; for, the *most Holy*, will be *holy*, with the *holy*. For if *Joseph* of *Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tombe*; how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his Roomes

1 Cor. 18. 16

Sancta non nisi sancte & sanctis.

with the *odoriferous Incenſe of Prayers*, and all *pure affections*? If God required *Moſes* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderneſſe*: what a pure heart ſhouldeſt thou provide to receive this *divine Manna* that is *come down from Heaven*?

Luke 2. 48. And as thou cameſt *ſorrowing* like *Joſeph* and *Mary*, to ſeek Chriſt in the *Temple*: ſo now having there found him in the *middeſt* of his *Word* and *Sacraments*, be careſull with joy to carry him *home* with thee, as they did.

Luke 15. 6. And if the man that found but *his loſt ſheep*, *rejoyced* ſo much, how canſt thou having found *the Saviour of the world*, but rejoyce *much more*?

Secondly, thou muſt offer the *Sacrifice* of a *private Thanksgiving* unto God for this ineſtimable grace and mercy: for as this action is *common* unto the *whole Church*; ſo is it *applyed particularly* to *every one* of the faithfull in the Church; and for this particular mercy, every ſoul muſt joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wiſe-men* rejoyced ſo much when they ſaw the *Starre* which conducted them unto Chriſt; and worſhipped him ſo devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankincenſe*: how much more ſhouldeſt thou rejoyce now that thou haſt both *ſeen* and *received* this *Sacrament*, which guideth thy ſoul unto him,

him, where he *ſitteth at the right hand of his Father in glory?* And thither lifting up thy heart *adore* him, and *offer* up unto him the *Gold* of a *pure faith*, the *Myrrhe* of a *mortified heart*, with this or the like *ſweet incenſe* of *Prayer* and *Thanksgiving*.

A Prayer to be ſaid after the receiving of the Sacrament.

WHat ſhall I render unto thee, (O *bleſſed* Saviour) for all theſe *bleſſings*, which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently *thank* thee, when I can ſcarce *expreſſe* them? Where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*: When by ſin I had loſt both *thine Image*, and *my ſelf*, thou didſt renew in me *thine Image* by thy *Spirit*, and didſt *redeem* my Soul by thy *Bloud* again: and now thou haſt given unto me thy Seal and pledge of my *Redemption*; Nay, thou haſt given thy ſelf unto me, O *Bleſſed Redeemer*. O what an inеſtimable *treaſure* of *riches*, and overflowing *Fountain* of *grace*, hath he got who hath gained thee! No man ever *touched* thee by *faith* but thou didſt *heal* him by *Grace*: for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *ſick*, the *life* of the *quick*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to ap-

point thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou wouldest enter thy *self* into my Soul, there to *preserve*, *nourish* and *cherish* me unto life everlasting?

2 Kings 13. 21 If the *carkasse* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living Body* of *the Lord of all Prophets*, quicken the faithfull, in whose hearts he *dwelleth?* And if thou wilt raise my body at the *last day* out of dust, how much more wilt thou now *revive my* Soul which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud?* O Lord what could I more desire, or what couldest thou more bestow upon me, than to give me thy *body* for *meat*, thy *bloud* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption?* Thou Lord enduredst the *pain*, and I do reap the *profit*: I receive *pardon*, and thou diddest bear the *punishment*. Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injustice* done to thee satisfied for the *Judgement* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which the *Sons of men* are transformed into the *Sons of God*! so that *mans nature* dyeth, and *Gods Nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be inclosed nine moneths in the *Virgins Womb*; (though

(though her womb being *replenished* with the *Holy Ghost*, was more *splendid* than the *Starry Firmament*:). But that thou shouldest thus humble thy self to *dwell for ever* in my *heart*, which thou found'st more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my *heart* could *wish*, to entertain thee. And who is fit to entertain Christ? or who, though *invited*, would not chuse with *Mary* rather to kneel at thy *feet*, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*, and to lament my filthy *sinnes*: And albeit I cannot weep so many *tears* as may suffice to wash thy *holy feet*, yet Lord it is sufficient that thou hast shed *Bloud* enough to cleanse my *sinfull soul*. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainfull Pharisee* entertained thee at his *Table*, did not so much please thee, as *those tears* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that *my head were a fountain of tears*, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by *continuall teares*, testifie my love unto thee. And though

though no man is worthy of ſo infinite a *grace*: yet this is my comfort, *That he is worthy whom thou in favour accounteſt worthy.* And ſeeing that now of thy meer grace thou haſt counted me (among others thy choſen) worthy of this unſpeakable favour, and ſealed by thy Sacrament the aſſurance of thy *love*, and the *forgiveneſſe* of my *ſinnes*, O Lord, confirm thy favour unto thy Servant, and ſay of me as *Iſaac* did of *Jacob*, *I have bleſſed him, therefore he ſhall be bleſſed*: And that I may ſay unto thee with *David*, *Thou O Lord haſt bleſſed my Soul, and made it thy houſe, and it ſhall be bleſſed for ever.* And ſeeing it pleaſed thee to *bleſſe the houſe of Obed-Edom and all his houſhold, whileſt the Ark of the Lord remained in his houſe*: I doubt not but thou wilt much more bleſſe my *ſoul* and body, and all that do belong unto me, now that it hath pleaſed thy Majeſty of thine own good will to *enter under my roof*, and to dwell for ever in my *poor cottage*. Bleſſe me, O Lord, ſo that my ſins may wholly be remitted by thy *Blood*, my conſcience ſanctified by thy *Spirit*, my mind enlightned by thy *truth*, my heart guided by thy *Spirit*, and my Will in all things *ſubdued* to thy *bleſſed will* and pleaſure. Bleſſe me with all grace which I want, and increaſe in me thoſe good gifts which thou haſt *already beſtowed* upon me; And ſeeing that I hold thee nor by the arms,

Gen. 27. 33.

2 Chron. 17. 27

1 Sam. 6. 11, 12

Gen. 39. 24, &c.

arms, as *Jacob*, *wraſtling* without me, but inwardly *dwelling by faith* within me; ſurely, Lord, *I will never let thee go except thou bleſſe me*, and give me a *new name*, a *new heart*, a *new ſpirit*, and ſtrength by the power of God to *prevail over ſin and Sathan*. And I beſeech thee, O Lord, deſire not to depart from me, as thou diddeſt from *Jacob*, becauſe thy day breaketh, and thy grace beginneth to dawn and appear. But I from my ſoul, humbly with the *Emmauites* intreat thee, O ſweet Jeſus, to *abide with me becauſe it draweth toward night*. For the *night* of *temptation*, the *night* of *tribulation*, yea my laſt long *night* of *death* approacheth. O bleſſed Saviour, ſtay with me therefore now and ever. And if *thy preſence go not home with me*, *carry me not from hence*. Go with me, and live with me, and let neither death nor life *ſeparate* me from thee. *Drive* me from my ſelf, *draw* me unto thee. Let me be *ſick*, but ſound in thee, and in my *weakneſſe* let thy *ſtrength* appear. Let me ſeem as *dead*, that thou alone mayſt be ſeen to *live* in me, ſo that all thy *members* may be but inſtruments to act thy *motions*. Set me as a *ſeal* upon *thine heart*, and let thy *zeal* be ſetled upon mine, that I may be out of love with *all*, that I may be onely in love with thee And grant, O Lord, that as thou now vouchſafeſt me this favour to ſit at thy Table to receive this *Sacrament* in thy *houſe of grace*: ſo I may hereafter, through thy

Exod. 33. 14

Cant. 8. 6

thy mercy, be received to *eat and drink at thy Table in thy Kingdom of glory.* And for thy mercy, I do here with the four beasts, and twenty four Elder cast my self down before thy *Throne of grace*, acknowledging that it is thou that hast *redeemed me* with thy *bloud*, and *that salvation commeth onely from thee.* And therefore unto thee I do yeeld all praise and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, *Amen.*

Luke 22. 30

Apoc. 5. 9
Apo. 7. 10, 11, 12

Thirdly, seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*, by serving him in *righteousnesse* and *holinesse* all thy dayes. Thus *Tertullian* witnesseth that in his time a Christian was known from another man, onely by the *holinesse* and *uprightnesse* of his *life*.

Rom. 12. 1
Luk. 17. 5

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

THe duties to be performed *joyntly* with the *Church* are three. First, publike *Thanksgiving*, both by *prayers* and singing of *Psalms*: thus *a* Christ himself and his Apostles did. Secondly, *joyning with the Church*, *b* in giving (every man according to his ability) towards the *relief of the poor*: This was the manner of the

a Mat. 25. 1. Which is probable to have been the 113. Psal. *b* 1 Cor. 5. 1. Rom. 15. 29.

the *primitive Churches*, to make *Collections* and *Love-feasts* after the *Lords Supper*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God by the mouth of his *Minister*, and to receive it as if thou diddest hear *God himself* pronouncing it unto thee from heaven; For by their blessing God doth blesse his people.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to *observe diligently* whether thou hast *truly received* Christ in the Sacrament; which thou mayest thus easily perceive: for seeing *his flesh is meat indeed*, and *his blood is drink indeed*, and that he is so *full of grace*, that no man ever *touched* him by *faith*, but he received *vertue* from him; it cannot possible be that if thou hast eaten his flesh, or drunk his bloud, but thou shall receive grace and power to be cleansed from thy sinnes, and filthinesse. For if the *Hemoroisse* that did but touch his *garment* had her *bloody issue*, that continued so long, *forthwith* stanched: how much more will the *bloudy issue of thy sinnes* be stanched, if thou then hast truly eaten and drunk the *very flesh and bloud of Christ?* But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touched Christ*.

Secondly,

* Qui copiosiores sunt & volunt pro arbitrio quisque suo quod visum fuerit, contribuunt: & quod ita colligitur, apud præpositum deponitur, atque inde alit opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Martyr. Apolog. 2. ἀγάπη. Lucrum est pietatis nomine facere sumptum. Tert. Apol. 2 iv. Gen. 2. 9. Num. 6. 23, 27 John 6. 56. Matth. 5. 20

Secondly, seeing thou hast now *reconciled* thy self to *God*, and *renewed* thy Covenant, and *vowed* newnesse and amendment of life: thou must therfore have speciall care that thou doest not yeeld to commit thy former sin any more, knowing that the *unclean spirit*, if ever he can get into thy soul again, after that it is *swept and garnished*, he will enter forcible possession with *seven other Devils worse than himself*; so that *the end of that man shall be worse than his beginning*. Be ye not therefore like the *Dogge*, that *returns to his vomit*, or the *washed Sow that walloweth in the mire again*. And return not to thy malice, like the *Adder*, who laying aside *poyson* while she *drinks*, takes it up again when she hath done. But when either the *Devill* or *thy flesh* shall offer to tempt and move thee to relapse into thy former sinnes, answer them as the *Spouse* doth in the *Canticles*, *I have put off my coat*, (of my former corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?*

Mat. 12. 24, &c. 2 Pet 2 22, Cant. 5. 3 Psal 45.7 Heb. 1. 9 Cant. 1. 3 Psal. 34. 8. Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Iovin. Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi fit. Aug. (vel potius Gennadius) lib. de Eccl. Dogm. cap. 53.

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it *ofter* again. For the *Body of Christ as it was anointed with the oyl of gladnesse above his fellows*, so doth it yeeld a *sweeter savour* than all the ornaments of the world; the *fragrant smell* whereof alloureth all soules who once tasted the sweetnesse thereof, ever after

to

to desire oftner to taste thereof again *Because of the savour of thy good Oyntment, therefore do the Virgins love thee. O taste* therefore often & *see how good the Lord is*, saith *David*. This is the Commandement of Christ himself, *Do this in remembrance of me*, and in doing this thou shalt shew thy self best mindfull and thankfull for his death. *For as oft as ye shall eat this bread, and drink this cup, ye shall shew the Lords death untill he come.* And let this be the chief end whereunto both thy receiving and living tendeth: that thou mayst be a holy Christian, *zealous of good works purged from sinne, to live soberly, righteously, and godly in this present world*; that thou mayst be *acceptable to God, profitable to thy brethren*, and *comfortable* unto thine own *soul.* Tit. 2. 12, 14

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety *in glorifying God in the time of sickness and when thou art called to die in the Lord.*

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That *misery commeth not out of the dust*; neither doth *affliction spring out of the earth.* Sickness comes not by hap or chance (as the *Philistims* supposed that their Mice and *Emroides* came) but from mans *wickedness*, which as *sparkles* breaketh Iob. 5. 6, 1 Sam. 6. 9

Lam. 3. 39
Psal. 107. 17

keth out. *Man suffereth* (saith *Jeremy*) *for his sins. Fooles* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted.* As therefore *Solomon* adviseth a man to carry himself toward an earthly Prince, *If the spirit of him that ruleth rise up against thee, leave not thy place; for gentlenesse pacifieth great sinnes*; so counsell I thee to deal with the Prince of Princes; if the spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair; for repentance pacifieth great sins. And *whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

Eccl. 10. 4

2 Chron. 15. 4

Mat. 6. 6.
Psal. 4. 4
Lam. 3. 40
Iosh. 7. 16, &c.

2. Shut to thy Chamber door; *Examine thine own heart upon thy bed; Search and try thy wayes.* Search as diligently for thy capitall sin, as *Joshua* did for *Achans*, till thou findest it. For albeit God, when he beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sins, put thy self before the judgement seat of God, as a felon or murtherer standing at the bar of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy capitall offences, where-

wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were commited, as may most serve to aggravate the hainousnesse of thy sinnes, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth guilty of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Foot stool of his Throne of grace, assuring thy self, that whatsoever the *Kings* of *Israel* be, yet the *God* of *Israel* is a mercifull God; and cry unto him from a penitent and faithfull heart for mercy and forgivenesse, as eagerly and earnestly as ever thou knew'st a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou may'st do in these or the like words.

Prov. 28. 30.

Psal. 69. 5
Heb. 4. 20

1 Kings 20. 32

A prayer when one begins to be sick.

O Most righteous *Judge*, yet in Jesus Christ my gracious *Father*; I wretched sinner do here return unto thee (though driven with pain and sickness) like the *Prodigall child* with want and hunger. I acknowledge that this sickness and pain comes not by blind chance

or

or fortune, but by thy divine providence and speciall appointment. It is the work of thy heavy hand, which my sins have justly deserved; and the *things that I feared, are now fallen upon me.* Yet I do perceive that in *wrath thou remembrest mercy*, when I consider how many, and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearfull and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

Iob 3. 25. Hab. 3. 2

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children whom thou best lovest, giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any sign of thy wrath or hatred, but as an assured pledge and token of thy favour and loving Kindness, whereby thou doest with thy temporall judgments draw me to judge my self, and to repent of my wicked life, that I should not be condemned with the godless and unrepentant world. For thy holy Word assures me that *whom thou lovest, thou thus chastenest*; and that *thou scourgest every Sonne that thou receivest*, That *if I endure thy chastening, thou offerest thy self unto me as unto a Sonne*; and that *all that continue*

1 Cor. 13.

Heb. 12. 6, 7, &c.

in

in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not sonnes: and that thou chasteneſt me for my profit, that I may be a partaker of thy holineſſe. O Lord, how full of goodneſs is thy nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperity: and now being provoked by my ſins and unthankfulneſſe, haſt ſuch fatherly and profitable ends in inflicting upon me this ſickneſſe and correction?

I confeſſe, Lord, that thou doſt juſtly afflict my body with ſickneſſe, for my Soul was ſick before of long proſperity, and ſurfeited with eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord, I lament and morn for my ſins, I *acknowledge my wickedneſſe, and my iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, void of all goodneſſe by nature, and full of evill by ſinfull cuſtome! Oh, what a world of ſin have *I* committed againſt thee, whilſt thy long ſuffering expected my converſion, & thy bleſſings wooed me to repentance! Yet, O my God, ſeeing it is thy property more to reſpect the goodneſſe of thine own nature than the deſerts of ſinners, I beſeech thee, O Father, for thy Sonne Jeſus Chriſt his ſake, and for the merits of that all-ſaving death, which he hath voluntarily ſuffered for all which believe in him, *have mercy upon me, according to the multitude of thy mercies; turn thy face*

Ezek. 19. 43

Pſa. 51. 1 Verſe 11.

away

Psal. 25. 7

away from my sinnes, and blot out all mine iniquities; cast me not out of thy presence, neither reward me according to my deserts; For if thou dost reject me, who will receive me? or who will succour me, if thou doest forsake me? *But thou, O Lord, art the helper of the helplesse, and in thee the Fatherlesse findeth mercy;* for though my sinnes be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious Blood, especially those sinnes which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me * &c. And seeing that of thy love thou diddest lay down thy life for my ransome, when I was thine enemy; Oh, save now the price of thine own bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again, O mercifull Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou accepteſt and lovest. And if it be thy blessed will, remove this sickneſſe from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more set-

Hosea 14. 4

* Here name that sin which most troubleth thy conscience,

Mat. 3. 18

led

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanely spent, And to the end that I may the sooner and easier be delivered from this pain and sickness, direct me O Lord I beseech thee by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare again. And good Lord, vouchsafe that as thou hast sent this sickness upon me, so thou wouldest likewise be pleased to send thy holy Spirit into my heart, whereby this present sickness may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that *I* may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And for as much as thou knowest, Lord, how weak a vessell I am, full of frailty and imperfections; and that by nature I am angry and froward under every crosse and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than I

Eph. 2. 26

Iames 1. 17
Iohn 3. 27

2 Cor. 10, 13

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekness, unto those that shall come and visit me: that I may thankfully receive, and willingly imbrace all good counsels and consolations from them; and that they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian Faith and profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to dye; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will restore me to health again, and grant me a longer life. But if thou hast according to thy eternall decree appointed by this sickness to call for me out of this transitory life, I resign my self *into thy hands* and holy pleasure: *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, that by a *true faith* and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinfull body. O heavenly Father, who art the *hearer of prayers*, *hear thou in Heaven this my prayer*, and in this extremity grant me these requests; not for

Psal. 31.

Psal. 65. 2
1 Kings 39.8

for any *worthiness* that is in me, but for the merits of thy beloved Son *Jesus*, my only Saviour and Mediator: for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his name.* In his name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our father which art in Heaven, Hallowed be thy Name; &c.* John 16. 2.

Having thus reconciled thy self to God in Christ:

1 Let thy next care be to *set thy house in order*, as *Esay* adviseth King *Ezechias*, making thy last *Will* and *Testament* (if it be not already made:) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithfull *friend*, in the presence of honest *witnesses*. Esay 38. 1.

2 But in making thy *Testament* take a *Religious Divines advice*, how to bestow thy *Benevolence*, and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory *decay*: lest otherwise thy *Testament* prove a *document*, and so be another mans *fancy* rather than thy *Will*.

3 To prevent many inconveniences,

let me recommend to thy discretion two things.

1 If God hath blessed thee with any competent state of wealth, make thy *will* in thy *health* time. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *mind* in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2 If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy life time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy children may be still beholding unto thee, and not *thou* unto *them*. But if thou keep all in thy hands whilest thou livest, they may thank *death* and not *thee* for the portion that thou leavest them. If thou hast no children, and the *Lord* hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses, put not over that *good work* to the trust of others, seeing thou seest how *most* of other mens *Executors* prove *almost Executioners*. And if friends be so unfaithfull in a mans *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wils* have of late either

either been quite *concealed* and utterly overthrown, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the *Law of God* the will of the dead should not be *violated*; but all his godly intentions conscionablly performed and fulfilled, as in the sight of God, who in the *day* of the *Resurrection* will be a *just judge* both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtfull*, it should be * construed as it might come neerest to the honour of God, and the *honest intentions* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that *do* them, not on the *Kingdom* wherein they are suffered to de done. And let other *Rich men* be warned by such wretched examples not to * *marry* their minds to their money, as that they will do no good with their *goods* till death divorceth them. Considering therfore the *shortnesse* of thine own life, and the *uncertainty* of *others just dealing* after thy death, in these *unjust dayes*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy *life time* thine *own administrator*: make thine *own hands* thine *Executors*, and thine *own eyes* thy *overseers*; cause thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou shalt receive of him in *due time* the *reward* which of his grace and mercy he hath promised to thy *good works*.

Galat. 3. 15. Heb. 9. 17. 2 Cor. 5. 10. Eccl. 2. 14. Rom. 2. 5.

1 Cor. 4. 5. Acts 21. 32.

* Voluntas testatoris magis inspicienda est quam verba. l. cum viri sect. sanc. C. de fide cum ff ad leg. Falli. ff ad Trebel. ubi te rogo.

* Matrimonium inter Aurum & Aream, divortium inter Deum & Animam, Augustin. Foelix quem faciunt aliena pericula cautum.

Gal. 6. 9. Matth. 10. 42. Mark 9. 41. Mat. 25. 41. Luke 24. 14. & 18. 22. 1 Cor. 15. 58. Apoc. 14. 13. Iob 14. 5. Iob 33. 26. 2 Kings 20. 7. 2 Kings 5. 7, 8. 10. Iohn 9. 7.

4 Having thus set thy house and soul in order (if the determined number of thy days be not expired) God will either have mercy upon thee, and say, *Spare him* (Oh killing malady) *that he go not down into the pit*; *for I have received a reconciliation*, or else, his fatherly providence will direct thee to such a *Physician* and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *sorcerers*, *wizards*, *charmers*, or *chanters* for help: for this were to leave the *God of Israel*, and to go to *Baalzebub* the God of *Ekron* for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tryed: beware.

2 Kings 1, 2, 3.

Levit. 20. 6. Deut. 18. 13. &c. 1 Thess. 2. 16. Levi. 13. 3.

5 When thou hast sent for the *Physitian*, take heed that thou put not thy trust rather in the *Physitian* than in the *Lord*, as *Asa* did, of whom it is said, that *he sought not to the Lord in his disease*, *but to the Physitian*: which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectuall. Use therefore the Physitian as Gods instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use

2 Chro. 16. 12.

use ordinary food, 1 *Tim.* 4. 4. much lesse extraordinary Physick, (whose good effect depends upon the blessing of God :) before thou takest thy Phisick, pray therefore heartily unto God to blesse it unto thy use, in these or the like words. Esay 1. 5. 7. Ierem. 8. 22.

A prayer before taking of Physick.

OMercifull Father, who art the Lord of health, and of sickneſſe, of life, and of death ; who *killest* and *makest alive*, who *bringest down to the grave, and raisest up again* : I come unto thee as to the onely Physitian, who canst cure my soul from sinne, and my body from sickneſſe ; I desire neither life nor death, but refer my self to thy most holy will. For, *though we must needs die, and being dead our lives are as water spilt on the ground, which cannot be gathered up again :* yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy children to use ; and (by the lawfull use therof) to expect thy blessing upon thine own meanes, to the curing of the sicknes, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant (the Physitian) who hath prepared for me this Physick ? which I receive as means sent from thy Fatherly hand : I beseech thee therefore, that as by thy blessing on a *lump of dry figs*, thou diddest heal *Ezechias* sore, that he recovered : and by *seven times washing* in the 1 Sam. 2. 6. 1 Sam. 14. 14. Esay 38. 21.

river of *Jordan* didſt cleanſe *Naaman* the *Syrian* of his leproſie, and didſt reſtore the man that was *blind* from his birth, by *annointing his eyes with clay and ſpittle*, ſending him to waſh in the *Pool of Siloam*; and by touching the hand of *Peters wives mother*, diddeſt cure her of her Feaver; and didſt reſtore the Woman that *touching the hemme of thy Garment, from her bloudy Iſſue*: So it would pleaſe thee of thine infinite goodneſſe and mercy, to *ſanctifie* this *phyſick* to my uſe, and to give ſuch a *bleſſing* unto it, that it may (if it be thy will and pleaſure) *remove* this my *ſickneſſe* and *pain*, and reſtore me to *health* and *ſtrength* again. But if the number of thoſe dayes which thou haſt appointed for me to live in this vale of miſery, be at an end, and that thou haſt ſent this ſickneſſe as thy Meſſenger to call me out of this mortal life, then Lord *let thy bleſſed will be done*; for I ſubmit my will to thy moſt holy pleaſure. Onely I beſeech thee increaſe my *faith* and *patience*, and let thy grace and mercy be never wanting unto me; but in the middeſt of all extremities aſſiſt me with thy *holy ſpirit*, that I may willingly and cheerfully reſign up my *ſoul* (the price of thine *own bloud*) into thy moſt *gracious hands and cuſtody*. Grant this, O Father, for *Jeſus Chriſt* his ſake, to whom with thee, and the holy Ghoſt, be all honour and glory both now and evermore, *Amen*.

Joh. 9. 6. 7.

Mat. 8. 15.

Mat. 8. 10. &c.

Iob. 14.

Medi-

Meditations for the ſick.

WHileſt thy ſickneſſe remaineth, uſe often (for thy comfort) theſe few *Meditations* taken from the *ends* whereof God ſendeth afflictions to his children. Thoſe are ten.

1. That by afflictions God may not only * correct our ſins *paſt*, but alſo work in us a deeper loathing of our naturall *corruption*, and ſo prevent us from falling into many other ſins which otherwiſe we would commit; like a good *Father* who ſuffers his tender *babe* to ſcorch his finger in a *candle*, that he may the rather learn to beware of falling into a *greater fire*. So the *Child of God* may ſay with *David*, *It is good for me that I have been afflicted, that I may learn thy ſtatutes*; for, *before I was afflicted I went aſtray, but now I keep thy word*. And indeed ſaith S. *Paul*) *We are chaſtened of the Lord, becauſe we ſhould not be condemned with the world*. With *one* croſſe God maketh *two* cures: the *chaſtiſement* of ſins paſt, and *prevention* of ſins to come. For though the eternall puniſhment of ſin (as it proceedeth from Juſtice) is fully pardoned in the ſacrifice of Chriſt, yet we are not (without ſerious judging of our ſelves) exempted from the temporall chaſtiſement of ſinne: for this proceedeth onely from the love of God, for our good. And this is the reaſon that when *Nathan* told *David*, from the Lord, *that his ſins were forgiven*, yet that

*Deus ſuos percutit ut emendet. Hier. com. in Eſa. l. 6. Deus calamitates infligit, non extinguere ſed caſtigare nos cupiens Baſil ſerm. 3. in diviſ. Pſal. 119. 71. Pſal. 119. 67 1 Cor. 11. 33.

2 Sam. 12. 10.

the *Sword* (of chastisement) *should not depart from his house, and that his child should surely dy.* For God, like a skillfull Physitian, seeing the Soul to be *poysoned* with the setling of sin, and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured : the *flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

Verse 13.

Heb. 12. 6 7,8

2 God sendeth affliction to seal unto us our *Adoption, for every child whom God loveth he corecteth ; And he is a bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that * he suffered the wicked sons of *Ely* to *continue in there sinnes without correction, because the Lord would stay them.* On the * other side, there is no surer token of Gods fatherly love and care, than to be corrected with some *crosse*, as oft as we commit any sinfull crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest Corn is cleanest fanned, the finest Gold is oftest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

*Ad mala servantur non moritura mali. 1 Sam. 2. 25.

* Namq; favor nimius non est favor, ira sed ingens. At favor in magno saepe dolore latet. Basil. Antho. sacr.

3 God sendeth affliction to *wean* our hearts from too much loving this world and

and worldly vanities: and to cause us the more earnestly to desire and long for * *eternal life*. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdom of *Heaven*. For, we see many *Epicures*, that would be content to foregoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loath are they to depart this life? whereas the * Apostle (that saw Heavens glory) tels us, that there is no more comparison twixt the *joys* of *eternall life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasentest meat*; or betwixt the stinkingest *dunghill* and the fairest *bed-chamber*. As therefore a loving nurse puts *worm wood* or *mustard* on the breast, to make the child the rather to forsake the dugge: so God mixeth sometimes affliction with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world: and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton; and *spurn with their heel against the Lord, when they wax fat*. But if Gods Children love the world so well, when (like a curst *step-mother*) she misu-

* Crebris tribulationibus Ecclesiam suam Dominus exercet ne si cuncta temporalia forte prospere currant, incolatu praesentis exilii delectata minus coelestem patriam suspiret. Beda in Cant. Mundanus affectus praesentia amat, temporalia, cumulat, spiritualia negligit & cum totus se spargit in imis, nil potest amare de summis Iustiu. Patriarch. de disc. monast. cap. 4.

* 2 Cor. 12. Phil. 3. 8. Ne sancti viri aliqua elatione in hac vita superbiant quibusdam tentationibus reprimuntur. Euch. in Deut. 32. 15.

ſeth and ſtrikes us, how ſhould we love this *harlot* if ſhe ſmiled upon us, and ſtroked us as ſhe doth her *worldly Brats.* Thus doth God (like a wiſe and loving Father) embitter with croſſes the pleaſures of this life to his children, that (finding in the earthly ſtate no true and *permanent joys*) they may ſigh and long for eternal life, where firm and everlaſting joys are onely to be found.

4. By affliction and ſickneſſe God exerciſeth his Children, and the graces which he beſtoweth upon them. He refineth and trieth their faith, as the Goldſmith doth his Gold in the * Furnace, to make it ſhine more gliſtering and bright; he ſtirreth us up to pray more diligently and zealouſly, and proveth what *patience* we have learned all this while in his * *School.* The like experience he maeth of our *Hope*, *Love*, and all the reſt of our *Chriſtian vertues*: which, without this triall, would ruſt like Iron unexerciſed; or corrupt like ſtanding waters, that either have no current, or elſe are not poured from veſſell to veſſell, *whoſe taſte remaineth, and whoſe ſent is not changed.* And rather than a man ſhould keep ſtill the ſent of his corrupt nature to damnation, who would not wiſh to be changed from ſtate to ſtate by croſſes and ſickneſs to *ſalvation*? For as the *Camomile* which is *trodden* groweth beſt, and ſmelleth moſt fragrant, and as the *fiſh* is ſweeteſt that lives in the ſalteſt waters; ſo thoſe *ſoules* are

1 Pet. 1. 7.
* Vt igna purgati & ab ad mixtione vitiorum carnalium defaecati ſplendeant, examinatae innocentiae claritate. Hilar. in Pſal. 6
* Schola crucis, ſchola lucis Gubernator in tempeſtate dignoſcitur, in acie miles probatur; delicata jactatio eſt, cum periculum non eſt; conflictatio in adverſis, probatio eſt veritatis. Cyp. Ser. 4. de Immo. Ier. 48. 12.]

are most precious unto *Christ* who are most exercised and afflicted with his *crosse*.

5 God sendeth afflictions to demonstrate unto the world the trueneſſe of his childrens love and ſervice. Every hypocrite will ſerve God whilſt he proſpereth and bleſſeth him, as the Devil falſly accuſed *Job* to have done: but who (ſave his loving child) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him? yea and cleave unto him moſt inſeparably, when he ſeemeth (with the greateſt frown and diſgrace) to reject a man, and to caſt him out of his favour; yea, when he ſeemeth to wound and kill as an enemy, yet then to ſay with *Job*, *Though thou Lord kill me, yet will I put my truſt in thee.* The loving and ſerving of God, and truſting in his mercy in the time of our *correction* and miſery, is the trueſt note of an unfeigned *child and ſervant of the Lord.* Iob 1. 9, 10. Iob 13. 15.

6 Sanctified affliction is a ſingular help to further our true *converſion*, and to drive us home by repentance to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeek me diligently*, *Egypts* burdens made *Iſrael cry* unto God, *Davids* troubles made him *pray*, *Hezekias* ſickneſs made him to weep, and miſery drove the *Prodigal child* to return and ſue for his fathers grace and mercy: Yea, we read of many in the *Goſpel* that (by ſickneſſes and afflictions) were driven to come unto Chriſt, who (if they had health and proſperity

sperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark* of *Noah*, the higher it was tossed with the *flood*, the neerer it mounted towards *Heaven*: so the sanctified soul, the more it is exercised with affliction, the neerer it is lifted towards God; Oh blessed is that *Cross* that draweth a sinner to * come (upon the knees of his heart) unto *Christ*, to confesse his own misery, and to implore his endlesse mercy! Oh blessed, aye blessed be that *Christ*, that never refuseth the sinner that cometh unto him, though weather driven by affliction and misery.

* Deus non delectatur poenis nostris, sed confessionem quaerit reorum. Alb. in Psal. 41. Poenitent.

7 Affliction worketh in us pity and compassion towards our fellow brethren that be in distresse and misery; whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, *as if we suffered with them*. And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin only excepted) *that he might be a mercifull High Priest, touched with the feeling of our infirmities*. For none can so heartily bemone the misery of another, as he who first suffered *himself* the same affliction: Hereupon a sinner in misery may boldly say unto Christ,

Heb. 13. 3.

Heb. 4. 13 & 2. 18. & 5. 8. & 9.

Non ignare mali miseris succurrito Christe.

Our frailty sith (O Christ) thou didst perceive,

Con-

Condole our ſtate, who ſtill in frailty live.

8 God uſeth our ſickneſſes and afflictions, as means and examples both to * *manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of faith* as we. For there can be no greater encouragement to a weak *Chriſtian* than to behold a *true* profeſſor (in the *extreameſt* ſickneſſe of his *body*) ſupported with *greater* patience, and conſolation in his *ſoul*. And the comfortable and bleſſed departure of ſuch a man will arme him againſt the fear of death, and aſſure him that *the hope of the godly is a far more precious thing than that fleſh and bloud can underſtand, or mortal eyes behold, in the vale of miſery.* And were it not that we did ſee many of thoſe whom we know to be the undoubted Children of God, to have endured ſuch afflictions and calamities, before us; the greatneſſe of the miſeries and croſſes which oft times we endure, would make us doubt whether we be the Children of God or no. And to this purpoſe St. *Iames* ſaith, *God made Iob and the Prophets an example of ſuffering adverſity, and of long patience.*

9 By afflictions God makes us conformable to the *Image* of *Chriſt* his *Son*, who being the *Captain of our ſalvation*, was *made perfect through ſufferings*. And therefore he firſt bare the *Croſs* in *ſhame*, before he was *crowned* with *glory*; and did

* Sinet Deus juſtum incidere in calamitates, ut virtutem quæ in illo latebat, aliis palam manifeſtamq; faciat, Dam. l. 2. de Orth. c. 25.

Rom. 8. 18. 1 Pet. 4. 14. Heb. 2. 7. Mat. 27. 34. Luk. 24. 42. Favos poſt mella gutta Tert. lib. de Coron. mill. c. 24. Pſal. 24. 7.

did first taſt *gall*, before he did eat the *honey comb*; and was firſt *derided King of the Jews*, by the Souldiers in the *High Prieſts hall*, before he was *ſaluted King of Glory*, by the *Angels* in his *Fathers Courts*. And the more lively our *heavenly Father* ſhall perceive the *Image* of his *naturall Sonne* to appear in us, the better he will love us; and when we have, for a time born his *likeneſſe* in his *ſufferings*, and *fought* and *overcome*, we ſhall be crowned by *Chriſt*, and with *Chriſt* ſit on his Throne, and of *Chriſt* receive the *precious white ſtone* and *morning ſtarre*, that ſhall make us *ſhine* like *Chriſt* for ever in his *glory*.

2 Tim. 4. 7. 8 Apoc. 3. 3. 21. Apoc. 2. 17, 18. Phil. 3. 11. Ideo tentantur Sancti, ut ipſi ſe agnoſcant. Primaſ. Eſſe ſe magnarum vitiorum homo crederet, ſi nullum unquam earumdem vitiorum defectum ſentiret. Greg. l. 2. Mo. Moral. Iob. Pſal. 103. 3.

10 Laſtly, that the godly may be humbled in reſpect of their own ſtate and miſery: and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and ſuccour. For though that there be no man ſo *pure*, but if the Lord will *ſtraightly mark iniquities*, he ſhall find in him juſt cauſe to puniſh him for his ſin: yet the Lord in mercy doth * not *alwayes* in the affliction of his Children reſpect *their ſinnes*; but ſomtimes layeth afflictions and croſſes upon them for his glories ſake. Thus our Saviour Chriſt told his Diſciples, that *the man was not born blind for his own or his parents ſin*; but that the *work of God ſhould be ſhewed on him*. So he told them likewiſe, that *Lazarus ſickneſſe was not unto the death*, but *for the glory*

* In his quæ patimur nullum contra Deum murmur cordi noſtro ſubrepat: quia ad quid hoc Creator noſter operatur ignorum eſt. Gr. epiſt. 23. Iohn 9. 3. Iohn 11. 4.

glory of God. Oh the unſpeakable goodneſſe of *God*, which turneth thoſe afflictions, which are the *ſhame* and *puniſhment* due to our ſinnes, to be the ſubject of his *honour* and *glory*?

Theſe are the bleſſed and profitable *ends* wherefore God ſendeth ſickneſſe and affliction upon his children, whereby it may plainly appear that *afflictions* are not *ſignes* either of *Gods hatred*, or of *our reprobation*; but rather *tokens* and *pledges* of his *fatherly love* unto his children whom he loveth, and therefore *chaſteneth* them in this life, where, upon repentance, there remains hope of *pardon*; rather than to referre the puniſhment to that *life*, where there is no hope of *pardon*, nor end of *puniſhment*. For this cauſe, the Chriſtians in the * *Primitive Church*, were wont to give God *great thanks* for affiicting them in *this life*. So the Apoſtles *rejoyced*, *that they were counted worthy to ſuffer for Chriſts Name*, Act. 5. 41. And the *Chriſtian Hebrews ſuffered with joy*, *the ſpoyling of their goods*, *knowing that they had in Heaven a better*, *and an enduring ſubſtance*. Heb. 10. 34. And in reſpect of thoſe *holy ends*, the Apoſtle ſaith, *That though no affliction for the preſent ſeemeth joyous but grievous*: yet, *afterwards it bringeth the quiet fruit of righteouſneſs to them who are already exerciſed*. Pray therefore heartily, that as God hath ſent unto thee this ſickneſſe, ſo it would pleaſe him to come *himſelf* unto

* Cum vexamur ac premimur, tum maximas gratias agimus indulgentiſſimo Patri, quod corruptelam noſtram non patitur longius procedere, ſed plagis as verberibus emendat, Lact. l. 5. cap. 23. Heb. 12. 11.

unto thee with thy ſickneſſe: by teaching thee to make thoſe *ſanctified uſes* of it, for which he hath inflicted the ſame upon thee.

Meditations for one that is recovered from ſickneſſe.

IF God hath of his mercy *heard* thy *Prayers*, and *reſtored* thee to thy *health* again, conſider with thy ſelf;

1 That thou haſt now received from God, as it were, *another life*. Spend it therefore, to the honour of God, in *newneſſe of life*. Let thy ſinne die with thy *ſickneſſe*; but live thou by grace to *holineſſe*.

2 Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelf, that thou haſt eſcaped death; but think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*, that thou mayeſt both amend thy life, and put thy ſelf in a better readineſſe againſt the time that he ſhall call for thee without *further delay*, out of this world. For though thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next* ſickneſſe.

3 Conſider how fearfull a reckoning thou hadſt made before the *Judgement ſeat of Chriſt*, by this time, if thou hadſt died of this *ſickneſſe*; ſpend therefore the time that remains, ſo, as that thou

thou mayst be able to make a more *cheerfull account* of thy life, when it must be expired *indeed*.

4 Put not far off the *day* of *death*, thou knowest not for all this how neer it is at hand, and (being so fairly *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgement greater*.

5 Remember that thou hast vowed *amendment*, and *newness* of *life*. Thou hast *vowed a vow to God, defer not to pay it, for he delighteth not in fooles; pay therefore that thou hast vowed.* The unclean Spirit is cast out; O let him not re-enter with *seven worse than himself*, Thou hast *sighed* out the groanes of *contrition*, thou hast wept the tears of *repentance*; thou art *washed* in the pool of *Bethesda*, streaming with five bloudy wounds, not of a *troubling Angel*, but *of the Angel of Gods presence troubled* with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven *Return not now, with the Dog, to thine own vomit*; nor like the *washed Sow, to swallow again in the mire* of thy former sins, and uncleanness; lest *being intang'led and overcome again with the filthyness of sinne*, (which now thou hast escaped) thy *latter end prove worse than thy first beginning*. *Twice* therefore doth our Saviour Christ give the same *cautionary* warning to *healed sinners*. First, to the man cured of

Eccle. 5. 3.

Mat. 1. 4. 3. &c.

John 4. 14. Isa. 63. 9. Luke 4. 33.

2 Pet. 2. 20, 21.

Iohn 5. 14. of his 38. years diſeaſe; *Behold thou art made whole; ſinne no more, leſt a worſe thing fall upon thee*; Secondly, to the Iohn 8. 11. woman taken in adultery; *Neither doe I condemn thee: Go thy way, and ſin no more.* Teaching us, how dangerous a thing 1 Pet. 4. 4. it is to *relapſe*, and *fall again* into the former exceſſe of ſin. Take heed therefore unto thy wayes: and pray for grace, that Pſal. 90. 12. *thou mayeſt apply thy heart unto wiſdome*, during that *ſmall number* of dayes which yet remain behind. And for thy preſent mercy and health received, imitate the *thankfull Leper*, and return God, this, or the like thankſgiving.

A Thankſgiving to be ſaid of one that is recovered from ſickneſſe.

OGracious and mercifull father, who 1 Sam. 2. 6. art the Lord of health and ſickneſs, of life and of death, *who killeſt, and makeſt alive*; *who bringeſt down to the grave, and raiſeſt up again*; who art the onely preſerver of all thoſe that truſt in thee; I thy poor and unworthy ſervant having now (by experience of my painfull ſickneſſe) felt the *grievouſneſſe* of miſery due unto *ſin*, and the *greatneſſe* of thy mercy in forgiving *ſinners*, and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health and ſtrength again: doe here (upon the bended knees of my hear) return (with the *thankfull Leper*) to acknowledge thee *alone* to be the God of

of my health and ſalvation; and to give thee the praiſe and glory for my ſtrength and deliverance out of that grievous diſeaſe and maladie; and for this turning my *mourning* into mirth, my *ſickneſſe* into health, and my *death* into life. My ſinnes deſerved puniſhment, and thou haſt corrected me, but *haſt not given me over unto death*, * *I looked (from the day to the night) when thou wouldſt make an end of me: I did chatter like a Crane, or a Swallow; I mourned (as a Dove) when the bitterneſs of ſickneſs oppreſſed me: I lifted up mine eyes unto thee, O Lord, and thou didſt comfort me, for thou didſt caſt all my ſins behind thy back, and didſt deliver my ſoul from the pit of corruption, and when I found no help in my ſelf, nor in any other creature (ſaying I am deprived of the reſidue of my years, I ſhall ſee man no more among the inhabitants of the world) thou didſt then reſtore me to health again, and gaveſt life unto me; I found thee, O Lord, ready to ſave me.* * Iſa. 38. 9. &c.

And now Lord, I confeſſe, that I can never yeeld unto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerved at my hands. And ſeeing that I can never be able to repay thy goodneſs with *acceptable works*; Oh, that I could with *Mary Magdalen* teſtifie the love and thankfulneſs of my heart, with *abounding tears?* Oh, what ſhall I be able to render unto thee, O Lord, *for all thoſe benefits which thou beſtoweſt upon my ſoul?* Surely, as in my *ſickneſſe*, when I had nothing elſe

elſe to give unto thee, I offered Chriſt and his *merits* unto thee as a *ranſome* for my ſinnes: ſo being now reſtored by thy grace unto my health and ſtrength, and having no better thing to give, behold, O Lord, I doe here offer up my *ſelf* unto thee, beſeeching thee to aſſiſt me with *thy holy Spirit*, that the remainder of my life may be wholly ſpent in ſetting forth *thy* praiſe and glory.

Rom. 12. 1.

O Lord, forgive me my former follies and unthankfulneſſe, that I was no more carefull to love thee, according to *thy goodneſſe*, nor to ſerve thee, according to *thy will*; nor to obey thee, according to *thy commandements*; nor to thank thee, according to *thy benefits*. And ſeeing thou knoweſt that *of my ſelf I am not ſufficient ſo much as to think a good thought*: much leſſe to doe that which is good and acceptable in thy ſight; aſſiſt me with thy *grace and holy Spirit*, that I may (in my *proſperity*) as devoutly ſpend my health in *thy ſervice* as I was earneſt in my *ſickneſſe* to begge it at thy hands. And ſuffer me never to forget either this thy *mercy*, in reſtoring me to my *health*; or thoſe *vowes* and promiſes, which I have made unto thee in my *ſickneſſe*. With my *new* health, renew in me, O Lord, a right Spirit: which may free me from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Work in me a greater deteſtation

detestation of all sinnes (which were the causes of thy anger, and my *sickness*,) and increase my *Faith*, in Jesus Christ who is the Author of my *health*, and *salvation*. *Let thy good Spirit lead me into the way that I should walk*: *and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly in this world*, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue; *Teach me, my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation*. And to this end make me more zealous than I have been in *religion*, more devout in *prayer*, more fervent in *spirit*, more carefull to hear and profit by the preaching of the *Gospell*, more helpfull to my poor *brethren*, more watchfull over my *wayes*, more faithfull in my *calling*, and every way more abundant in all *good works*. Let me (in the joyfull time of *prosperity*) fear the evil day of *affliction*; in the time of *health*, think of *sickness*; in the time of *sickness*, make my self ready for *death*; and when *death* approacheth, prepare my self for *judgement*. Let my *whole life* be an *expressing* thankfulnesse unto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thousand thousands*

Tit. 2. 12.

Psal. 90. 12.

Apoc. 5. 12. &c.

ſands of Angels, the four Beaſts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee O Father which ſitteſt upon the Throne, and to the Lamb, the Sonne, who ſitteth at thy right hand, and to the *holy Spirit,* which proceedeth from both, the *holy Trinity* of perſons in *unity* of ſubſtance, *all praiſe, honour, glory and power,* from this time forth and for evermore, *Amen.*

Meditations for one that is like to die.

IF thy ſickneſſe be like to increaſe unto death, then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

Firſt, concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body,* but as a *Medicine* to cure thy *ſoul,* by drawing thee (who art *ſick* in ſinne) to come by repentance unto *Chriſt* (thy *Phyſitian*) to have thy *ſoul healed.*

Mat. 9. 12

2 That the ſoreſt ſickneſſe, or *painfulleſt* diſeaſe which thou canſt endure, is *nothing* if it be compared to *thoſe dolours* and *pains* which *Jeſus Chriſt* thy Saviour hath ſuffered for thee, when in a *bloudy ſweat,* he endured the *wrath* of God, the *pain* of *hell,* and a *curſed* death which was due to thy ſins: juſtly therefore may

Luke 22. 14.
Pſal. 88. 7.
Iſa. 52. 4.
Pſal. 18. 5.
Heb. 5. 7.
Gal. 3. 13.
Lam. 1. 25.

may he uſe thoſe words of *Jeremy*, *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured ſo much for thy *redemption*, and wilt not thou a *ſinful man* endure a little ſickneſſe for his *pleaſure*; eſpecially when it is for *thy good*?

Dum legimus vel audimus quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5. cap. in Rom.

2 That when thy ſickneſſe and diſeaſe is at the *extremeſt*, yet it is *leſſe* and eaſier than thy ſinnes have deſerved. Let thine *own* conſcience judge whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy *manifold* and *grievous ſins*, thank God that thou art not plagued with far more grievous *puniſhments*. Think how *willingly* the damned in Hell would endure the *extremeſt* pains a thouſand years, on condition that they had but the hope to be ſaved, and (after ſo many years) to be eaſed of their eternall torments. And ſeeing that it is his mercy that thou art not rather *conſumed* than corrected; how canſt thou but bear patiently his *temporal* correction, ſeeing the end is to ſave thee from *eternal* condemnation?

Lam. 3. 22. 1 Cor. 11. 32.

4 That nothing cometh to paſſe in this caſe unto thee, but ſuch as ordinarily befell to others thy brethren; who being the *beloved* and *undoubted ſervants* of God (when they lived on earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt

Heb. 11. 35, &c. 1 Pet. 5. 9.

Christ in Heaven, as *Iob*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Iob*, or (which is far better) by being *received* to heavenly *rest* with *Lazarus*.

5 Lastly, that God hath not given thee over into the *hand* of thine *enemy*, to be punished and disgraced; but (being thy loving *Father*) he corrected thee with his own mercifull hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *affliction seemeth joyous for the present*) we know nothing cometh but what is *good*? The consideration hereof made *David* to endure *Shimeis* cursed railing with greater patience; and to correct himself another time for his impatiency; *I should not have opened my mouth, because thou didst it*: and *Iob*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish*

1 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9, 10

Psa. 9. 9.

Iob 2. 10.

liſh woman. What? ſhall we receive good at the hand of God, and not receive evil? And though the *cup of Gods wrath*, due to our ſinnes, was ſuch a horror to our Saviours *humane* nature, that he earneſtly prayed that it might paſſe from him; yet (when he conſidered that it was reached unto him by the *hand* and *will* of his Father) he willingly ſubmitted himſelf to drink it to the very *dregs* thereof. Nothing will more arme thee with *patience* in thy ſickneſſe, than to ſee that it cometh from the *hand* of thy heavenly *Father*, who would never *ſend* it, but that he ſees it to be unto thee both *needfull* and *profitable*.

Mat. 26. 39.

Verſ. 42.

The ſecond ſort of Meditations are, to conſider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *weakneſs* of fleſh, the *heat* of luſt, the *ſtain* of ſin, and born in the *bloud* of filthineſſe: a living *priſon* of thy ſoul, a lively *inſtrument* of ſin, a very *ſack* of ſtinging dung: the *excrements* of whoſe noſtrils, ears, poars, and other paſſages, duly conſidered, will ſeem more loathſom than the uncleaneſt ſink or vault. Inſomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, and ſweet ſmels, *mans* body brings forth naturally nothing but *lice*, *worms*, *rottenneſſe*, and *filthy ſtinch*. His *affections* are altogether *corrupted*, and the *imaginations of his heart are only evil continually*. Hence it is that the *ungodly* is not ſatisfied with

Pſ. 14. 1. Gen. 6. 5.

prophaneneſs, nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferment*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſſe*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. Now *paſſions* and *faſhions* do daily grow: new *fears* and *afflictions* do ſtill riſe, here *wrath* lyes in waite, there *vain-glory* vexeth; here *pride* lifts up, there diſgrace caſts down; & every one *waiteth* who ſhall ariſe in the *ruine* of another. Now a man is privily *ſtung* with *back-biters*, like fiery *Serpents*: anon, he is in danger to be *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere he liveth, ſhall ever be vexed (like *Lot*) with *Sodoms* uncleanneſſe.

2 Death brings unto the Godly an end of *ſinning*, and of all the miſeries which are due unto ſin; ſo that after death *there ſhall be no more ſorrow, nor crying; neither ſhall there be any more pain; for God ſhall wipe away all tears from our eyes.* Yea, by death we are ſeparated from the *company* of wicked men, and God *taketh away merciſull and righteous men from the evil to come.* So he dealt with *Joſiah*; *I will gather thee to thy Fathers, and thou ſhalt be put into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And God *hides them for a while in the grave untill the indignation paſſe over.* So that as *Paradiſe* is the *Heaven* of the *Souls joy*; ſo the *grave* may be termed the *Heaven* of the *bodies reſt*.

Iſa. 57. 1.

2 King 22. 20.

Iſa. 26 20.

Iohn 5. 19.

3 Where-

3 Whereas this wicked body lives in a world of *wickednes*, so that the poor soul cannot look out at the *eye*, and not be *infected*; nor hear by the *ear*, and not be *distracted*; nor smell at the *nostrils*, and not be *tainted*; nor taste with the *tongue*, & nor be *allured*; nor touch by the *hand*, and not be *defiled*; and every sense upon every temptation is ready to *betray* the soul: by death the soul shall be deliver'd from this *thraldom*, and this *corruptible body shall put on incorruption, and this mortal immortalitie*, 1 *Cor.* 15. 35. O *blessed*, thrice blessed be that death in the *Lord*, which delivers us out of so evill a world, and freeth us from such a *body*, or bondage of corruption.

The third sort of meditations to consider what good death will bring unto thee.

1 DEath bringeth the godly mans *soul* to enjoy an *immediate Communion* with the blessed *Trinity*, in everlasting *bliss* and *glory*.

2 It translates the soul from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *City of the living God, the celestiall Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-born which are written in heaven, and to God the judge of all, and to the souls of just men made perfect, and to Jesus the Mediator of the new Covenant.* Heb. 12. 22, 23, 24.

3 Death putteth the soul into the a-

ctuall, and full *possession* of all the *inheritance* and happinesse, which *Christ* hath either *promised* unto thee in his *Word*, or purchased for thee by his *bloud*.

This is the good and happiness whereunto a blessed death will bring thee. And what truly *religious Christian* that is *yong*, would not wish himself *old*, that his appointed time might the sooner approach to enter into his celestial Paradise? where thou maist exchange thy *brass* for *gold*, thy *vanity* for *felicity*, thy *vileness* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortal* state for an *immortal* life? He that doth not daily desire this blessednesse above all *things*, of all *others* he is lesse *worthy* to enjoy it,

If * *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato's* book of the Immortality of the soul) did voluntarily, the one *break his neck*, the other *runne* upon his *sword*, that they might the sooner (as they thought) have enjoyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner*, out of *Gods own book*) not to be willing to enter in those heavenly joyes; especially when their *Master* cals for them thither. If therefore there be in thee any love of *God*, or desire of thine own happinesse or salvation, when the time of thy departing draweth neer, that *time*, I say, and manner of death which God in his unchangeable Counsel, hath appointed, and determined before

* Plut. in vit. Cat. Cic. Tusc. quæst. l. 1. de præcipiti venias in Tartara saxo. Vel ut Socraticum de nece legit opus. Ovid. in Ibin.

fore thou wast born, yeeld and surrender up (*willingly*, and *cheerfully*) thy soul into the mercifull hand of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar up to heaven in the flame of the sacrifice*, so endeavour thou, that thy soul in the sight of thy friends may from the *Altar* of a *contrite heart*, ascend up to heaven in the sweet perfume of this, or the like *spiritual sacrifice of Prayer*. Luk. 19. 16 20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art *the Lord God of the spirits of all flesh*; *and hast made us these souls*, and hast appointed us the time, as to come into this world, so (having finished our *course*) to go out of the same: the *number* of my dayes which thou hast *determined*, are now expir'd, and I am come to that utmost bound, which thou hast appointed, *beyond which I cannot passe*. I know (O Lord) that if *thou entrest into judgement, no flesh can be justified in thy sight*: And I, O Lord, of all other should appear most impure and unjust; for I have not *fought that good fight*, for the defence of thy *faith* and *religion*, with that *zeal* and *constancy* that I should: but for fear of displeasing the world, I have *given way* unto *sins* and *errours*; and for desire to please my *flesh* Num. 10. 22. Num. 27. 16. Ier. 38. 10. Acts 13. 25. 26. 2 Tim. 4. 1. Psal. 90. 12. Iob 1. 4, 5. 14. & 10. 22. & 11. Luke 22. 53. Psal. 143. 2. 1 Tim. 4. 7.

I have broken all thy Commandements, in *thought, word* and *deed*: so that *my sins have taken such hold on me, that I am not able to look up*, and *they are more in number than the hairs on my head. If thou wilt straighitly mark mine iniquities, O Lord, where shall I stand? if thou weighest me in the ballance, I shall be found too light.* For I am voyd of all righteousnesse that might merit thy mercy: and *loaden* with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord and my God, for *Jesus Christ* thy sonnes sake, *in whom onely thou art well pleased* with all penitent and beleeving sinners, take pity and compassion upon me, who am the *chief of sinners.* Blot out all my sins out of thy remembrance, and *wash away* all my transgressions out of thy sight, with the *precious blood* of thy Sonne, which I beleeve that he (as an undefiled *Lamb*) hath shed for the cleansing of my sinnes. In this faith I lived; in this faith I die: beleeving *that Jesus Christ died for my sinnes; and rose again for my justification.* And seeing that he hath endured that death, and *born the burthen of that judgement* which was due unto my sins: O Father, for his death and passions sake (now that I am coming to appear before thy judgement seat) acquit and deliver me from that fearful judgement which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospell,

Psal. 41. 12.

Psal. 130. 3.

Dan 5. 17.

Matth. 11. 28.

Matth 5. 17.

1 Tim. 1. 15.
Rom. 8 22.
Psal 51. 7.
1 Pet. 1. 19.
Iob 1. 29.

Rom. 4. 2.
1 Cor. 15. 3. 4.
1 Pet 2. 24.

That

That whosoever believeth in thee, hath everlasting life, and shall not come into Iudgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the *whole* confidence of my salvation in the merits of thy obedience and bloud; Increase, O holy Spirit, my patience; lay no more upon me *than I am able to bear*: and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in unitie, my Creatour, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay; so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a *Wise Virgin*, having the *Wedding garment* of thy righteousnesse and holinesse) she may be ready to meet thee at thy coming, *with Oyle in her Lamp.* Marry her unto thy self, that she may be *one* with thee in everlasting *love* and *fellowship. O Lord, reprove Satan*, and chase him away; *Deliver my soul from the power of the* Dog, *save me from the Lyons mouth.* I thank thee, O Lord, for all thy blessings both spirituall and temporall, bestowed upon me: especially for my redemption by the death of my Saviour *Christ.* I thank thee that thou hast protected me with thy holy *Angels* from my youth up untill now. Lord I beseech thee, give them a charge to attend upon me, til thou calleſt my soul; and then to carry her (as they did the soul of *Lazarus*) into

Iohn 5. 24.

Luke 17. 5.

1 Cor. 10. 14.

Mat. 25. 4.
Mat. 22. 11.

Apo. 19. 8.
Apo. 19. 7.

Iob 17. 22.
Zech. 3. 2.
Psal. 12. 10, 11.
Mat. 18. 8.
Heb. 1. 14.

Luk. 16 11.
Mat. 8. 11.
Luk. 13. 18.
Eph. 1. 10.

thy heavenly *Kingdom*. And as the time of my depature ſhall approach neerer unto me, ſo grant, O Lord, that my *ſoul* may draw neerer unto thee, and that I may joyfully *commend my ſoul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that inſtant, *O Lord graciouſly receive my ſpirit*. All which that I may doe, aſſiſt me, I beſeech thee, with thy grace; and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jeſus Chriſt his ſake, thy Son, my Lord, and only Savior: In whoſe name I give thee thy glory, and begge theſe things at thy hand, in that Prayer which *Chriſt* himſelf hath taught me, ſaying.

Act. 16. 11.
Pſal. 13. 4.
Act. 7. 59.

Our Father which art in heaven, &c.

Meditations againſt deſpair or doubting of Gods mercy.

IT is found by continuall experience, that neer the time of death, (when the Children of God are weakeſt) then *Satan* makes the *greateſt flouriſh* of his ſtrength, and aſſails them with his ſtrongeſt temptations; For he knoweth that either he muſt now or never prevaile; for if their ſouls once go to Heaven, he ſhall never vex nor trouble them any more; And therefore he will now beſtirre himſelf as much as he can, and labor to ſet before their eyes all the *groſſe ſins* which ever they committed, and the *Iudgements* of God which are due unto them: thereby

by to drive them if he can, to despair; which is a grievouser sinne than all the sinnes that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more toward thy death, than in thy life time.

Satans first stratagem in time of death

The defeature

1 Confesse thy sins unto God, not only in general, but also in particular.

2 Make *satisfaction* unto those men whom thou hast *wronged*, if thou be able. And if thou doest injuriously or fraudulenly *detain*, or *keep* in thy *possession*, *any lands* or *goods*, that of *right* do belong to any *widow* or *fatherless child*, presume not as thou tendrest thy souls health, to look *Christ* the *righteous judge* in the face, unless thou doest first make a *restitution* thereof to the right *owners*; for the *Law of God*, under the penalty of his *curse*, requireth thee to *restore whatsoever was given thee to keep*, *or which was committed to thy trust*, *or whatsoever by robbery*, *or violent oppression thou tookst from thy neighbor*, *with a fifth part for amends added to the principal*. And unless that like *Zacheus* thou doest make *restitution of such goods and lands* according to Gods Law, thou canst never truly repent, and without true *repentance* thou canst never be saved. But though by the temptation of the Devill thou hast done *wrong* and *injurie*; yet if thou doest *truly repent*, and make *restitution* to thy power, the Lord hath promised to be *mercifull* unto thee, to hear the prayers of his *faithful Ministers* for thee,

Lev 5.2, 3.4 &c.
Num 5.6,7,8.
Non remittitur peccatum nisi restituatur ablatum.
Luk 19.8,9.
Eze. 13 3.12. 16.
Mich. 6.10 21.
Luke 13.1.
Ier. 18.7.
Act. 2.38.
Act. 8.22.
1 Pet. 3.9
Gen. 22.9.
Iames 5.14.15, 16.
Lev. 17.6,7.

to *forgive thee thy treſpaſſe*, and *ſinne*, and to receive thy ſoul in the merits of *Chriſts blood*, as a Lamb without *blemiſh*.

3 Ask God for Chriſt his ſake *pardon* and *forgiveneſſe*. And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*, *exerciſes*, not *puniſhments*; They are *aſſurances* unto thee, that thou art in the right *way*: for the *way to Heaven is by the gates of Hell*: that is, by ſuffering pains in the *body*, and ſuch *doubtings* in the *mind*, that thy eſtate in this life being every way made *bitter*, the joys of eternall life may reliſh unto thee *better* and more ſweet.

Satans ſecond aſſault.

If Satan tell thee that thou haſt no Faith, Becauſe thou haſt no feeling; meditate,

The Chriſtians encounter, Mar: 9.24. Pſal. 7.19. Mat. 17 &c. Mat. 14.31. Iob 13.19. Mat. 17.20. Mat. 10.14.

1 That the *trueſt faith* hath oftentimes *the leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward man, which hates them, and loves the *Lord Jeſus*, ſhall be *ſaved*.

2 That is a better *faith*, to beleeve without *feeling* than with feeling. The leaſt faith (ſo much as a *grain of muſtard ſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoul, which *loveth* Chriſt and *beleeveth* in him.

3 That the child of God which *deſires* to feel the aſſurance of Gods favor, ſhall have his *deſire*, when God ſhall

ſee

see it to be for his good: for God hath promised to give them the *water of life*, who thirst for it. We have an example in *Mr. *Glover* the holy martyr, who could have no *comfortable feeling* till he came to the *sight* of the *stake*: and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the holy Ghost. *Tarry therefore the Lords leasure, be strong and he shall comfort thine heart.*

Apo. 2 6. Isa. 55. 1. * Fox Acts and Mon. f 555 i. the last edition but one.

Psal. 27. 16.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins, meditate.

Satans third assault.

1 That upon true repentance it is as easie with God to forgive the *greatest* sin as the *least*: and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning *great sinners*, than *small offenders*; as appears in the example of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And *where sin most abounded, there doth his grace rejoyce to abound much more.*

The encounter. 1 Tim. 1. 15.

Rom. 5. 20.

2 That God did never forsake any man, till that a man did first forsake God, as appears in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*, &c.

3 That God calleth all, even those sinners who are *heavy laden with sin*, and that he did *never deny* his mercy to any sinner that asked his mercy with a *penitent* heart. This the story of the Gospel witnesseth. There came unto Christ all sorts

Mat. 11. 28.

of

of sick sinners, the *blind*, *lame*, *halt*, *Lepers*; such as were sick of *palsies*, *dropsies*, *bloody-fluxes*; such as were *lunatick*, and *possessed with unclean spirits*, and *Devils*: Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his *sins* never so great, were his *disease* never so *grievous*. Nay, he *offered* and *gave* his mercy to many who *never asked it* (being moved onely with the *bowels* of his own *compassion*, and the sight of their *misery*) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the Pool of *Bethesda*, who had been 38. years sick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who doest so *earnestly pray* for it with *tears*, and doest, like the poor *Publican*, so *heartily knock* for it, with *penitent fists* upon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall ask of him*: as sure as God is true he will not. Though *Ninivies* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it again, and spared the City; how much more, if thou likewise repentest, will he spare thee, seeing his sentence is not yet

Joh. 5. 59. Luk. 7 13.

Isa. 56. 1. Rom. 10. 20.

Joh. 14. 14.

yet gone forth against thee? If he deferred the Judgment all *Ahabs* daies, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Novit dominus mutare sententiam, si tu noveris emendare vitam.

He offered his mercy unto *Cain*, (who murdred his innocent brother,) *If thou dost well, shalt thou not be accepted?* as if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thy *oblation* also shall be acceptable unto me. And to *Judas* who so treacherously betraid him in calling him *friend* (a *sweet* appellation of *love*;) and when *Judas* offered, he readily consented with that *mouth* (*wherein was never found guile*) to kisse those dissembling lips, *under which lurked the poison of Asps.* Had *Judas* apprehended this word *friend* from the mouth of *Christ*, as *Benhadad* did the word *brother* from the mouth of *Ahab*, doubtlesse *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel.* But God was more * displeas'd with *Cain* for despairing of his *mercy*, than for murdering his *brother*; and with * *Judas* for *hanging himself*, than for betraying his *Master*: in that they would make the *sins* of mortal men greater than the infinite *mercy* of the eternal *God*: or as if they could be more *sinful* than God was *merciful.* Whereas the least drop of *Christs*

Gen. 4. 7.

Mat. 26. 50. 1 Pet. 2. 22. Psal 140. 3. Mat. 26. 50. 1 Kings 23. 32, 33. Vers 31.

* Iudam non tam scelus quam desperatio fecit penitus interire. Aug. lib. de util. poenit.

* Sceleratior omnibus. O Iuda, extitisti, quem non poenitentia duxit ad dominum sed desperatio traxit ad laqueum. Leo.

bloud

blond is of more merit to procure Gods mercy for ſalvation, than all the ſins that thou haſt committed can be of force to provoke his wrath to thy damnation.

Satans third aſſault.

If Satan ſhall ſuggeſt, *that all this is true of Gods mercy, but that it doth not belong unto thee, becauſe that thy ſins are greater than other mens, as being ſins of* knowledge, *and of many years continuance, and ſuch as thereby others have been undone, and all, for the moſt part commited wilfully and preſumptuouſly againſt God and thy conſcience. And therefore though he will be mercifull unto others, yet he will not be merciful unto thee*; meditate.

The encounter.

1 That many (who are now in Heaven moſt bleſſed and glorious *Saints*) committed in the ſame kind (when they lived on earth) as great and greater ſins than ever thou haſt commited, & continued (before they repented) in thoſe ſins as long as ever thou haſt done. As therefore all their ſins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their ſins, and receiving them into favour; no more ſhall thy ſins, and continuance therein, hinder him from being merciſull unto thee, *if thou doeſt repent as they did*: yea, upon thy *repentance*, every one of their examples is a pledge that he will do the ſame unto thee that he did unto them. For as the *leaſt ſin* in *Gods juſtice* without repentance is *damnable*, ſo the *greateſt ſin* upon repentance is in his *Mercy pardonable*. Thy greateſt & inveterateſt ſins are but the ſins of a man, but

the

the leaſt of his *mercies* is the mercy of God. Becauſe thou knoweſt thy own ſins, thou doubteſt whether they ſhall be pardoned. Mark how this doubtful caſe is reſolved by God himſelf. Many in *Eſays* days thought (as thou doſt) they had continued *ſo long* in ſin, that twas *too late* for them now to ſeek to return unto God for *grace* and *mercy*. But God anſwered them, *Seek ye the Lord whileſt he may be found: call ye upon him whilſt he is neer.* As if he had ſaid, whilſt *life laſteth*, and my *Word is preached*, I am neer to be found of all that ſeek me, and pray unto me. The people reply, But we (O Lord) are *grievous ſinners*, and therefore dare not preſume to call on thy Name, or to come neer thy Holineſs. To this God anſwereth, *Let the wicked forſake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy upon him, and be his God, and I will pardon him abundantly*, but we would think (ſay the people) that if our ſins were but ordinary ſins, this promiſe of mercy might belong to us. But becauſe our ſins are ſo great, and of ſuch long continuance, therefore we fear leſt when we appear before God, he will reject us. To this God anſwereth again, *My thoughts* (of mercy) *are not your thoughts, nor are your ways* (of pardoning) *my ways: for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every ſinner in the world were a *world* of ſuch *ſinners* as thou

Eſay 55. 7, 8, 9.

are

art; do thou but yet, what God bids thee, *repent, and believe*, and the *bloud of Jesus Christ*, being the *bloud of God*, *will cleanse both thee and them from all your sins.*

Acts 20. 28. 1 John 1. 7.

2 That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*, so *that he gave his only begotten Sonne to death, to save as many of the world as would believe and repent*: much less shall thy sins, being the sins of the least number of the world, be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

1 Joh. 3. 16.

3 That if he loved thee so dearly, when thou wast his enemy, that he payed for thee so dear a price as the spilling of his *heart bloud*; how can he but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the greatnes of thy sins, but to the infinitnes of his mercy, which is so surpassing great, that if thou putteſt all thy own grievous sins together, and addeſt unto those the sins of *Cain* and *Iudas*, & putteſt unto them the sins of all the *Reprobates* of the world, doubtles it would be a *huge heap*, yet compare this *huge heap* with the *infinite mercy* of God, and there will be no more comparison betwixt them than betwixt the least *Mole-hill* and the greateſt *Mountain* in a country. The *cry* of the grievouseſt sins that ever we read of, could ne'r reach up *higher* than unto *heaven*, as the cry of the

Rom. 5. 8, 9.

sins

sins of *Sodom*: but *the mercy of God* (saith *David*) *reacheth up higher than the Heavens*, and so *over-toppeth* all our sin. And if *his mercy be greater than all his works*, it must needs be greater than all thy *sins*. And so long as his mercy is greater than the sins of the whole world, do but *repent*, there is no doubt of *pardon*.

Gen. 19. 13. Psal. 108 21. Psal. 145. 9.

If Satan shall object, that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins againe and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy vow, therefore God hath withdrawn his mercy, & hath changed his love, &c. meditate,

Satans fourth assault.

The encounter.

1 That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest *despair*: seeing that this is the common case of all the *children of God in this life*, who vow so oft to forbear some sin, * till perceiving their *weaknes* not able to perform it, they vow that they will vow no more. Their *vows* shew the desires of their spirituall man; their *breaking*, the *weakness* of their corrupt *flesh*. And our oft slips into the same sins *Christ* foresaw when he taught us to pray daily, *O father forgive us our trespasses*,

* I remember (saith Luther) that Sulpitius was wont to tel me, Ego plus quam millies Deo vovi, &c. I have more than a thousand times vowed unto God that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Vnlesse therefore God will be mercifull unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5.

And

And why doth Christ enjoyn thee (who art but a sinfull man) *to forgive thy brother 7 times in a day, if he shall return 7 times in a day* & say, *it repenteth me?* But to assure thee that he (being the God of mercy and goodnesse it self) will forgive unto thee thy *seventy times seven-fold* sins a day, wch. thou hast commited against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery Serpents* in the wilderneſſe: to assure thee that upon thy tears of repentance, thou shalt be recovered by faith in Christ as often as thou art wounded to death by sin.

Luk. 17. 34.

Mark 18. 21, 22.

Num 21. 9.
Port lachrymas gemitusq; graves clementia Christi conspicuum est oculos ante locanda tuos.

2 That thy salvation is grounded, not upon the constancy of thine obedience; but upon the firmnes of Gods Covenant. Though thou varieſt with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableneſſe* with him, *neither shadow of change*. He hath locked up thy salvation, and made it sure in his own *unchangeable purpoſe*; and hath delivered to thy keeping the keys, which are * *Faith* and *Repentance*; & whileſt thou hast them thou mayst perswade thy self that thy salvation is sure and safe, for *whom God loveth he loveth to the end, and never repenteth* of bestowing his love on them who repent and believe.

Is. 1. 17.
Rom. 8. 28.
Rom. 9. 11.
* By these keys Peter opened heaven to himself and afterwards with the rest of the Apoſtles, unto others

Luk. 22. 62.
Luk. 24. 47. &c.
Iob 20., 21.
Ioh. 13. 3.
Rom. 11. 29.
Rom. 8. 30.

Lastly, *If Satan shall perswade thee thou hast bin doubting a long time, and that it is best*

for

for thee to despair, seeing thy sins increase, and thy judgement draweth neer, meditate:

Satans fifth assault,

1 That no sin (though never so great) should be a cause to move any Christian to despair, so long as *Gods* mercy by so many *millions* of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is unpossible that God should lie.* His *word* is, that at *what time soever, a sinner*, whosoever, *doth repent of his sins*, whatsoever, (for both *time*, and *sins*, and *sinners*, are indefinite) *from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If he will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word*? *I swear* by my life that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertul.* to exclame, *Oh how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezechias* (*who mourn like Doves for the sense of*

Heb. 6. 17
Ezek. 18. 22.
Dr. King of London his Lectures on Jonah.

Ezek. 33. 11.

O felices nos quorum causa jurat deus! O miserrimos nos si non deo quidem iuranti credimus! Tertul.

Esay 28 14.

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like *beasts* without any feeling of their *own estate*, or any fear of *Gods wrath*, or *Tribunall Seat*, before which they are to appear? Comfort thy self, O languishing soul; for if *this earth* hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheer up therefore thy self in the *al-sufficient* atonement of the Lamb, which *speaketh better things than that of Abel.* And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one *indeed* for whom Christ died; and from whom a wounded spirit (judging rather according to his *feeling* than by *faith*) hath wrung that dolefull voice of Christ, *My God My God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *reign* with him, as now thou dost *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost *unpardonable* but want of *repentance.* The unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to perform unto him.

Heb. 12. 24.

Mat. 27. 16. 1 Tim. 2. 11. 2 Cor. 1. 10. Apo. 3. 14.

Heb. 6. 6.

Meditate on these *Evangelical comforts*, and thou shalt see that in the very agony of *death* God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory he shall receive the foulest foil, yea, when

when thy *eyeſtrings* are broken, that thou canſt not ſee this *light*, *Jeſus Chriſt* will appear unto thee to comfort thy ſoul, and his *holy Angels* will carry thee into his *Heavenly Kingdom*. Then ſhall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed, when they ſhall ſee a frail man in his *greateſt weaknes* (by the meer aſſiſtance of Gods Spirit) overcoming the ſtrength of ſin, the bitterneſs of death, and all the power of Satan; and in the fire of *faith* and perfume of *prayer*, aſcend up with Angels victoriouſly into *Heaven*. Luk. 16. 22.

An admonition to them who come to viſit the ſick.

THey who come to viſit the ſick, muſt have a ſpeciall care not to ſtand *dumb* and *ſtaring* in the ſick perſons face to diſquiet him; nor yet to ſpeak *idlely*, and to ask *unprofitable* queſtions, as moſt do.

If they ſee therefore that the ſick party is like to die, let them not diſſemble: but lovingly and diſcreetly admoniſh him of his *weaknes*, and to prepare for eternal life. One hour *well ſpent*, when a mans life is almoſt *out-ſpent*, may gain a man the aſſurance of eternal life. Sooth him not with the vain hope of this *life*, leſt thou betray his ſoul to *eternal death*. Admoniſh him plainly of his eſtate, and ask him briefly theſe, or the like Queſtions.

Queſtions to be asked of a ſick man that is like to die.

DOſt thou believe that the Almighty God, the Trinity of perſons in Unity of

of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his divine providence govern the same? So that nothing comes to pass in the *World*, nor to *thyself*, but what his *divine hand and counsell had determined before to be done.*

2 Dost thou confess that thou hast transgressed and broken the holy *Commandements* of Almighty God, in *thought*, *word*, and *deed*? And hast deserved for breaking his *holy Laws* the *curse of God*, which containeth all the miseries of this life, and *everlasting torments* in Hell fire, when this life is ended, if so be that God should deal with thee according to thy deserts?

3 Art thou not *sorry in thine heart* that thou hast so broken his *Laws*, and neglected his *service* and worship, and so much followed the *world* and thine own *vain pleasures*? And wouldest thou not lead a *holier life* if thou wert to begin again?

4 Doest thou not from thy *heart* desire to be reconciled to God in *Jesus Christ* his *blessed Sonne*, thy *Mediator*, who is *at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy* soul? Rom. 8. 34.

5 Dost thou renounce all confidence in all other *Mediators*, or *intercessors*, *Saints*, or *Angels*, believing that *Jesus Christ the ouely Mediator of the new Testament*, is able *perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say Heb. 9. 11. 1 Tim. 2 5. Heb. 7. 25. Psal. 73. 25.

unto

unto Christ, *Whom have I in heaven but thee? and there is none that I desire upon earth besides thee.*

6 Doest thou confidently believe and hope to be *saved* by the *only merits* of that *bloody* death and passion which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of Salvation in thine *own merits*, or in any other *means* or creatures, being assuredly perswaded, *that there is no salvation in any other*, and *that there is none other name under heaven whereby thou must be saved.* Acts 4. 12. Act. 10. 43. Esay 26.

7 Dost thou heartily *forgive* all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And doest thou willingly (from thy heart) *aske forgivenesse* of them, whom thou hast grievously wronged in word or deed? & doest thou cast out of thy heart all *malice* and *hatred* which thou hast borne to any body; that thou mayst appear before the face of *Christ* (*the Prince of Peace*) in perfect love and Charity? Esay 9. 6. Heb. 12. 14.

8 Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still withhold, from any *widdow* or *fatherless children*, or from any other person whatsoever? Be assured that unless thou shalt restore, like *Zacheus*, those goods and lands (if thou be able) thou canst not *truly* repent; and without *true repentance* thou canst nor be *sav'd*, nor look *Christ* in the face when thou shalt appear before his judgement seat.

9 Dost

9 Doſt thou *firmly beleeve* that thy body ſhall be *raiſed* up out of the *grave* at the ſound of the *laſt trumpet*? And that thy body and ſoul ſhall be united together again in the *Reſurrection day*, to appear before the *Lord Jeſus Chriſt*; and thence to go with him into the Kingdom of Heaven, to live in everlaſting bliſs and glory?

If the ſick party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian, then let all who are preſent joyn together, and pray for him, in theſe, or the like words.

A prayer to be ſaid for the ſick, by them who viſit him.

O Mercifull Father, who art the Lord and giver of life, and to whom *belongeth the iſſues of death*: we thy children here aſſembled do acknowledge, that (in reſpect of our manifold ſins) we are not worthy to ask any bleſſing for our ſelves at thy hands. much leſs to become ſuters to thy *Majeſty* in the behalf of others; yet becauſe thou haſt commanded us *to pray* one for another, *eſpecially* for the *ſick*, and haſt promiſed, *that the prayers of the righteous ſhall avail much with thee*; in the obedience therefore of thy *Commandement*, and confidence of thy gracious *promiſe*, we are bold to become humble ſuters to thy *divine Majeſty* in the behalf of this our dear brother (or ſiſter) whom thou haſt viſited with the *chaſtiſement* of thy own fatherly hand. We could gladly wiſh the *reſtitution* of his health, and a *longer continuance* of his life and Chriſtian *Fellowſhip*

James 5.

Fellowship amongst us: but for asmuch as it appeareth (as far as we can discern) that thou hast appointed by this *visitation* to call for him out of this mortal life; we submit our wils to thy blessed wil', and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffer'd for him) that thou wouldest pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word, and deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the West*; Blot them out of thy remembrance, lay them not to his charge; wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the Judgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his soul: and impute unto him the righteousnesse of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from heaven upon him, with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick soul that needeth the help of such a Heavenly Physician. O Lord increase his faith,

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either *asswage* his *pain*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding *greatnesse* of thy *Mercy* and power towards them that *believe* in thee: And in his *weaknesse*, O Lord, shew thou thy *strength*, Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devoure him. O *save* his soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to ayd him, and to chase away all evill and malignant spirits far from him. Make him more and more to loth this world, and *to desire to be loosed, and to be with Christ*. And when that *good hour* and time shal come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully and joyfully* to yield up *his soul into thy mercifull hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his *eyes* is gone, and his *tongue* shall fail to do his office, grant, O Lord, that his

his soul may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him: and that *Spirit* within him may *make requests for him with sighs which cannot be expressed.* Teach us in *him* to read our *own end* and mortality: and therefore to be carefull to prepare our selves for our *last end*, and put our selves in a readinesse against the time that thou shalt call us in the like manner. Thus, Lord, we recommend this our dear brother (or sister) thy sick servant unto thy eternall grace and mercy, in that prayer which Christ our Saviour hath taught us, saying: Rom. 8. 26.

Our Father which art in Heaven, &c.

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapt. of the holy Scriptures: as,

The three first Chapters of the Book of *Job.*

The 14 and 19 Chapters of *Job.*

The 34 Chapter of *Deuteronomy.*

The two last Chapters of *Joshua.*

The 17 Chapter of the first of *Kings.*

The 2, 4, & 12 Chapters of the second of *Kings.*

The 38, 40, & 65 Chapters of *Isaiah.*

The History of the passion of Christ.

The 8 Chapter to the *Romans.*

The 5 Chapter of the first Epistle to the *Corinthians.*

The fourth of the first epistle to the *Thessalonians.*

The fifth Chapter of the second Epistle of S. *Paul* to the *Corinthians.*

The first and last Chapt. of S. *James.*

The 11 and 12 to the *Hebrews.*

The first Epistle of S. *Peter.*

The three first, and the three last Chapters of the *Revel.* or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him: and praying the Lord to send them a joyfull meeting in the *Kingdom* of *Heaven*, and a blessed *Resurrection* at the last day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatiency, meditate:

1 That thy *sins* have deserved the *pains* of *Hel*, therefore thou mayst with greater patience endure these *fatherly corrections.*

2 That these are the *scourges* of thy heavenly Father, and the *rod* is in his *hand.* If thou didst suffer with reverence being a *child* the correction of thy *earthly parents*, how much rather shouldst thou now subject thy self (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

3 That Christ suffered in his soul and body far grievouser * *paine* for thee, therefore thou must more willingly suffer his blessed

* Vir dolorum Isa. 53. 3. 1 Pet. 7. 31. Heb. 12. 22. 2 Pet. 5. 9. S. Romitus cum quotannis gravi morbo tentaretur a Deo, dolebat quod uno anno liberesset, a si a Deo tunc deletus fuisset: Vit. Pet. c. 18.

bleſſed pleaſure for thy own good. Therefore ſaith *Peter* : *Chriſt ſuffered for you, leaving you an example, that ye ſhould follow his ſteps.* And, *Let us* (ſaith S. *Paul*) *run with joy the race that is ſet before us, looking unto Jeſus the Author and finiſher of our faith, who for the joy that was ſet before him endured the Croſs, &c.*

4 That theſe afflictions which now you ſuffer, *are no other but ſuch which are accompliſht in your brethren that are in the world*, as witneſſeth *Peter* : yea, *Jobs* afflictions were far more grievous. There is none of the Saints which are now at reſt in heavenly joyes, but endured as much as you do, before they went thither : yea, many of them willingly ſuffer'd all the torments that Tyrants could inflict on them, that they might come to thoſe heavenly joyes whereunto you are now called. And you have a promiſe that *the God of all grace, after you have ſuffered a while, will make you perfect, ſtabliſh, ſtrengthen, & ſettle you.* And that *God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.* 1 Per. 5. 10. 1 Cor. 10. 13.

5 That God hath *determined* the time when thy affliction ſhall *end*, as well as the time when it began. 38 *years* were appointed the *ſick man at Bethesdas* pool. 12 *years* to the woman with the *bloudy iſſue*. 3 *Months* to *Moſes*. 10 *dayes Tribulation* to the *Angel* of the Church of *Smyrna*. 3 *dayes plague* to *David*. Yea, the number of John 5. 5. Matth 9. 20. Exod. 2. 2. Apoc. 2. 10. 1 Sam. 23. 24. Pſal. 56. 8.

the godly mans *tears* ar regiſtred in *Gods book*, and the *quantity* kept in his *bottle*.

Modicum & videbo vos. John 16.17. Pſal. 30. Ap. c. 6. 11. John 16. Pſal. 110. 7.

The time of our trouble (ſaith Chriſt) is but a *modicum*. Gods *anger* laſts but a *moment* (ſaith *David*,) a *little ſeaſon* (ſaith the *Lord*,) and therefore cals all the time of our pain, but the *hour of ſorrow*. *David*, for the *ſwiftneſſe* thereof compares our preſent troubles to a *Brook*, and *Athanaſius* to a *ſhowr*: compare the *longeſt miſery* that a man endures in this life, to the *eternity* of *eternal joys*, and they will appear to be *nothing*. And as the ſight of a *ſon* ſafe born makes the *mother* forget all her former deadly *pain*, ſo the ſight of *Chriſt* in Heaven who was *born for thee*, will make all the pangs of death to be quite forgotten, as if they had not been: like *Stephen*, who as ſoon as he ſaw Chriſt, forgot his own *wounds*, with the *horror* of the *Grave*, and *terror* of the *ſtones*, and ſweetly yeelded his ſoul into the hands of his *Saviour*. Forget thine own *pain*, think of Chriſts *wounds*; *Be faithful unto the death, and he will give thee the Crown of eternal life.*

Nubecula eſt, cito tranſibit. John 16 21.

Act 7.

Apoc 2.: 10. Job. 2. 10. Rom. 8 28. Verſe 38 39. Morbus non mihi adnumerandus, quia multis utiliter accidit, Baſil in Hexam. Morbus eſt utilis quaedam inſtitutio quae docet caduca ſpernere & coeleſtia ſpirare. Naz. ad Philagicum.

6 That you are now called to Repetitions in Chriſts *School*, to ſee how much *Faith*, *Patience*, and *Godlineſſe*, you have learned all this while, and whether you can, like *Job*, receive at the hand of God *ſome evil*, as well as you have hitherto received a great deal of *good*. As therefore you have always prayed, *thy will be done*, ſo be not now offended at that which is done by his *holy will*.

7 That

7 That *all things shall work together for the best to them that love God*; insomuch that *neither* Death *nor Life, nor Angels, nor Principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord*; assure your self that every pang is a prevention of the *pains* of hell, every *respit* an earnest of heavens *rest*; & how many *stripes* do you esteem heaven worth? As your life hath been a *comfort* to others, so give your friends a *Christian* example to die, & deceive the *Devil*, as *Iob* did. It is but the *Cross of Christ*, sent before to crucifie the love of the world in thee, that thou mayst go eternally to live with *Christ* who was *crucified for thee*. As thou art therefore a true Christian, take up (like *Simon of Cyrene*) with both thy *arms his* holy *Cross*, carry it *after* him, *unto* him, thy pains will shortly passe, thy joys shall never passe away.

Consolations against the fear of death.

IF in the time of thy *sickness* thou findest thy self *fearfull* to die, meditate

1 That is argueth a *dastardly* mind to fear that which is not: For in the *Church of Christ*, there is no *death*, Isa 25.7,8. And *whosoever liveth and believeth in Christ shall never dye*, *Ioh.* 11.2. Let them fear death who live without Christ: Christians die not, but when they please God, they are like *Enoch* translated unto God. Their pains are but *Elias fiery Chariot* to carry them to heaven: or like *Lazarus* sores sending

Gen. 5.24. 1 King. 2.11.12. Luk. 16.23.

ding them to *Abrahams* bosom. In a word, if thou be one that like *Lazarus* lovest *Jesus*, *thy sickness is not unto death, but for the glory of God*, who of his love changeth *living death* to an *everlasting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of immortality of the *Soul*: wilt thou being trained so long in Christs School, (and now called to the *Mariage Supper* of the blessed *Lamb*, *Apoc.* 19. 7.) be one of those *Guests* that refuse to go to that joyfull *Banquet*? God forbid.

John 14.

2 Remember that thy abode here is but the *second degree* of thy life: for after thou hast first lived nine months in thy *Mothers womb*, thou wast of necessity driven thence to live here in a second degree of life. And when the number of moneths which God hath determined for this life, are expired, thou must likewise leave this, and passe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of *life* as this doth that which one lives in his *Mothers womb*. To this last & *excellentest* degree of life through this door passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all Gods elect? Why should that be uncouth to thee, which was welcome to all them? Fear not death; for as it is the *Exodus*

Job 14. 5.

dus of a bad, so it is the *Genesis* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

Mors praesentis vitae exitus & introitus melioris. Bern. in Ep. ad Rom.

3 Consider that there are but 3 *things* that can make death so fearful unto thee. 1 The *loss* thou hast thereby. 2 The *pain* that is therein. 3ly, The *terrible effects* which follow after. All these are but false fires, and causeless fears. For the first, if thou leavest here uncertain goods wch *Thieves* may rob, thou shalt find in heaven a true *treasure* that can never be taken away: these were but lent thee as a *Steward* upon accounts, those shall be *given* thee as the *reward* for ever. If thou leavest a *loving wife*, thou shalt be married to *Christ*, which is more lovely. If thou leavest *children* & *friends*, thou shalt there find all thy *religious* ancestors & children departed; yea *Christ*, and all his blessed *Saints* & *Angels*: and as many of thy children as be *Gods* children, shall thither follow after thee. Thou leavest an *earthly possession*, & a *house of clay*: & thou shalt enjoy a *Heavenly inheritance* & *mansion of glory*, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee *gain*? *Go home*, *go home*, and we will follow after thee.

Mat. 6. 9, 10.

Joh. 14. 1. 2 Cor. 5. 1.

Secondly, for the pain in death; the *fear* of death more *pains* many than the very *pangs of death*, for many a Christian dies without any great *pangs* or *pains*. Pitch the *anchor of thy hope* on the firm ground of the *Word of God*, who hath promised in

Timor mortis ipsa morte pejor.

2 Cor. 12. 9. 1 Cor. 10. 3.

thy weaknes to perfect his strength, and not suffer thee to be tempted above that thou art able to bear: and Christ will shortly turn all thy temporal pains to his eternal joys.

Rom. 8. 1. John 5. 24.

Lastly, as for the terrible *effects* which follow after death, they belong not to thee being a member of Christ, for Christ by his death hath taken away the sting of death to the faithful; so that now there is no *condemnation to them that are in Christ Jesus.* And Christ hath protested, that *he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* Hereupon the Spirit from Heaven saith, *Blessed are the dead which die in the Lord*; and that *from thenceforth they rest from their labors, and their works do follow them.* In respect therefore of the faithful, *death is swallowed up in victory*; and his *sting* which is *sin* and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a *sleep* and *rest*, and in respect of our *souls*, a *going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a dissolution of soul and body to be with Christ.* What shall we say? *Precious in the sight of the Lord is the death of his Saints.* These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through hell to go to Paradise? much more through death: There is nothing after death that thou needest fear; not thy *sins*, because Christ hath payed

1 Cor. 15. Isa. 26. Apoc. 14. 1 John 4. Luke 3. 1 Cor. 5. Phil. 1. ἀνάλυσις. Mors, porta gloriæ. Greg. Janua vitæ, Bern.

payed thy *ranſom*; not the *Judge*, for he is thy *loving brother*; not the *Grave*, for it is the *Lords bed*; not *hel*, for thy Redeemer keeps the *Keys*; not the Devil, for *Gods holy Angels pitch their tents about thee*, and with thee, till they bring thee to heaven. Thou waſt never neerer *eternal life*: glorifie therefore Chriſt by a bleſſed death. Say cheerfully, *come Lord Jeſus*, for thy Servant cometh unto thee: I am *willing*, Lord, help my *weakneſs*.

Seven ſanctified Thoughts, and mournfull Sighs of a ſick man ready to dis.

NOw foraſmuch as God of his infinite mercy doth ſo temper our pain and ſickneſs, that we are not always oppreſſed with extremity, but gives us in the midſt of our extremities ſome reſpit, to eaſe and refreſh our ſelves, thou muſt have an eſpeciall care (conſidering how ſhort a time thou haſt, either for ever to loſe, or to obtain Heaven) to make uſe of every breathing time that God doth afford thee, and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort thoughts and ſighs.

The firſt Thought.

SEeing every man enters into this life in tears, paſſeth it in ſweat, and ends it in ſorrow; ah what is there in it, that a man ſhould deſire to live any longer in it? Oh what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port, and that the *Traveller* never resteth till he come to his journeys end; we fear to descry our *Port*, and therefore would put back our Bark to be longer tossed in this continual tempest; we weep to see our journeys end, and therefore desire our journey to be lengthned, that we might be more tyred with a foul and cumbersome way.

The spirituall sigh thereupon.

O Lord, this life is but a troublesome Pilgrimage, few in dayes, but full in evills: and I am weary of it by reason of my sins. Let me therefore (O Lord) intreat thy Majesty in this my bed of *sickness*, as *Elias* did under the *juniper tree in his affliction*: *It is now enough, O Lord, that I have lived so long* in this vale of misery, *take my soul into thy mercifull hands, for I am no better than my fathers.*

Gen. 47. 9.

1 King. 19.

The second Thought.

THink with what a body of *sin* thou art loaden, what great *civill wars* are contained in a *little world*; the *flesh fighting against the spirit*, *passion* against *reason*, *Earth* against *Heaven*, and the world within thee banding it self for the world without thee; & that but one only means remains to end this conflict, *death*, which (in Gods appointed time) will separate thy Spirit from thy flesh; the *pure* and regenerate part of thy soul, from that part which is impure and unregenerate.

Rom. 7. 24. Jam. 4. 24.

The

The ſpiritual ſigh upon the ſecond Thought.

O *Wretched man that I am, who ſhall deliver me from the body of this death?* Rom. 7. 24.
O my ſweet Saviour Jeſus Chriſt, *thou haſt redeemed me with thy precious blood.* And *becauſe thou haſt delivered my ſoul from ſin, mine eyes from tears, and my feet from falling,* I do here from the very bottom of my heart, aſcribe the whole *praiſe* and *glory* of my ſalvation, to thy only *grace* & *mercy,* ſaying (with the holy *Apoſtle*) *Thanks be unto God, which hath given me the victory through our Lord Jeſus Chriſt.* 1 Pet. 2. Apoc. 5. 9. Pſal. 116. 8. 1 Cor. 15. 57. Pſal. 145.

The third Thought.

THink how it behoves thee, to be aſſured that thy ſoul is *Chriſts*; for *death* hath taken ſufficient *gages* to aſſure himſelf of thy *body,* in that *all* thy ſenſes be all ready to dye, ſave only the ſenſe of *pain*; but ſith the *beginning* of thy being *began* with *pain,* marvell the leſſe if thy *end* conclude with *dolors.* But if theſe *temporall* dolors (which do only afflict the body) be ſo painfull: O Lord, *who can endure the devouring fire? who can abide the everlaſting burnings?* Iſa. 33. 14.

The ſpirituall ſigh upon the third Thought.

O Lord Jeſus Chriſt, the Son of the living God, who art the only *Phyſician* that canſt eaſe my *body* from pain, and reſtore my *Soul* to life eternall: put thy *Paſſion, Croſs,* and *Death,* betwixt my *Soul* and

and thy *Iudgements*: and let the merits of thy *obedience* ſtand betwixt thy Fathers *Iuſtice* and my *diſobedience*: and from theſe *bodily pains* receive my ſoul into thine everlaſting peace: for I cry unto thee with *Stephen*, *Lord Jeſus, receive my ſpirit.*

Acts 7. 59.

The fourth Thought.

THink that the *worſt* that death can do, is but to ſend thy ſoul *ſooner* than thy fleſh would be willing, to *Chriſt*, and his heavenly joys: Remember, that *that worſt* is thy *beſt hope*. The *worſt* therefore of death is rather a help than a harm.

The ſpirituall Sigh upon the fourth thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſery* flyeth unto thy *Grace* for ſuccour and mercy. Oh ſound that *ſweet* voyce in the ears of my ſoul, which thou ſpakeſt unto the *penitent thief* on the *Croſs*, *this day thou ſhalt be with me in Paradiſe*. For I, O Lord, do (with the Apoſtle) from my *ſoul* ſpeak unto thee, *I deſire to be diſſolved and be with Chriſt.*

Luk. 23. 43.

Phil. 1. 23.

The fifth Thought.

THink (if thou feareſt to dye) *That in Mount Sion there is no death; for he that beleeveth in Chriſt, ſhall never die.* And if thou deſireſt to live, without doubt the life *eternal* (whereunto this death is a *paſſage*) *ſurpaſſeth all.* There do all the faithfull departed (having ended their mi-

Iſa. 25. 7. 8. Ioh. 11. 25.

miseries) live with *Christ* in joyes: and thither shall all the godly, which *survive* be gathered out of their troubles to enjoy with him *eternal* rest.

The spiritual Sigh on the fifth Thought.

O Lord, who seest the malice of Satan, who (not contenting himself, *like a roaring Lion all the days* and *nights* of our life, to seek our destruction) shewes himself *busiest*, when thy children are *weakest*, and neerest to their end: *O Lord reprove him*, and preserve my soul. He seeks to terrify me with death, which my sins have *deserved*; but let thy *holy Spirit* comfort my soul with the assurance of eternal life, which thy *bloud purchased*. Asswage my *pain*, encrease my *patience*, and (if it be thy blessed will) end my *troubles*: for my soul beseecheth thee with old blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy word.*

1 Pet. 5. 8.

Luk. 2. 29.

The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee above *many millions* in the world: that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsly: thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian faith*, and to be buried in the *Sepulcher of Gods Servants*; who all wait for the *hope of Israel*, and *raising* of their bodies in the *resurrection* of the *just*.

Act. 26 6, 7. Luk. 14. 14.

The

The ſpirituall ſigh upon the ſixth Thought.

Ioh. 15. 25, 26. O Lord Jeſus Chriſt, *who art the Reſurrection, & the life, in whom whoſoever beleeveth ſhall live though he were dead;* Verſe 24. *I believe that whoſoever liveth, & believeth in thee ſhall never die. I know that I ſhall riſe again in the reſurrection of the laſt day;* Iob 19. 25. 26. *for I am ſure that thou my redeemer liveſt. And though that after my death worms deſtroy this body, yet I ſhall ſee thee, my Lord, and my God, in this fleſh.*

Grant therefore, O Chriſt, for thy bitter death and paſſions ſake, that at that day I may be *one* of them to whom thou wilt pronounce that joyful ſentence; Mat. 25. 34. *Come ye bleſſed of my Father, inherit the Kingdom prepared for you before the foundation of the world.*

The ſeventh Thought.

THink with thy ſelf how Chriſt indured for thee a *curſed death*, and the *wrath of God* which was due unto thy ſins; Gal. 3. 13. Jam. 1. 12. and what terrible *pains* and cruell *torments* the *Apoſtles* and *Martyrs* have voluntarily ſuffered for the defence of Chriſts faith, when they might have *lived* by *diſſembling* or *denying him*: how much more willing ſhouldeſt thou be to depart in the *faith of Chriſt*, having *leſſe pains* to torment thee, and *more means* to comfort thee?

The

The ſpirituall ſigh upon the ſeventh thought.

O Lord, my ſins have deſerved the *pains of Hell, and eternall death*, much more theſe *fatherly corrections*, wherewith thou doſt afflict me: *But O bleſſed Lamb of God, which takeſt away the ſins of the world, have mercy upon me, and waſh away all my filthy ſins with thy moſt precious bloud, and receive my ſoul into thy moſt heavenly Kingdom; for into thy hands, O Father, I commend my ſpirit, & thou haſt redeemed me, O Lord, thou God of truth.*

Joh. 1. 29. Apo. 5. 11. Luk. 23. 22.

The ſick perſon ought now to ſend for ſome godly and religious Paſtor.

IN any wiſe remember (if conveniently it may be) to ſend for ſome godly and religious *Paſtor*, not only to *pray* for thee at thy death, (for God in ſuch a caſe hath promiſed *to hear the prayers of the religious* * *Prophets and* * *Elders of the Church*) but alſo upon thy *confeſſion*, and *unfeigned Repentance* to *abſolve* thee of thy ſins. For as Chriſt hath given him a *calling* to * *baptize thee unto repentance for the remiſſion of thy ſins*: ſo hath he likewiſe given him a *calling* and * *power*, and *authority* (upon repentance) *to abſolve thee from thy ſins*; * *I will give thee the Keyes of (the Kingdom of heaven: & whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; & whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.* And again, *Verily I ſay unto you, whatſoever ye bind*

Pſal. 35. 5. * Gen 20. 7. Jer. 18. 22. and 3. 1. Ezek. 4. 14. 1 Sam. 9 7. and 21. 19. 22. * Jam. 5. 14. 15, 16. * Mar. 1. 4 Acts 19. 4. * 1 Cor. 4. 5. * 1 Cor. 10. 8. Mat. 16. 19. Mat. 18. 18.

Joh. 20. 21, 23.

bind in earth, shall be bound in heaven: and whatsoever ye loose on earth, shall be loosed in heaven. And again, *Receive ye the holy Ghost. Whosever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* This Doctrine was as antient in the Church of God as *Iob*, for *Elihu* tels him; *That when God strikes a man with malady on his bed, so that his soul*

Job 33. 13.

draweth neer the grave, and his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him. &c. And answerable hereunto saith S. *James* (*if the sick have*

Isa. 5. 17, 18.

committed sins) upon his repentance, and the prayers of the Elders, *they shall be forgiven him. These have power to shut heaven and to deliver* (the scandalous impenitent sinner) *to Satan:* For, *the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience.* They have the *key of loosing*, therefore the *power of absolving.*

Apo. 11. 6.
1 Cor. 5. 5.
1 Cor. 10. 3.
Mar. 16.
Ministri peccata remittunt non αὐτεξουσίως, sed ὑπηρετικῶς
1 Cor. 5. 4.

The *Bishops*, and *Pastors* of the Church, do not forgive sins by any *absolute power* of their own (for so *only* Christ their Master forgiveth sins) but *ministerially*, as the *servants* of Christ, and *Stewards*, to whose fidelity their Lord and Master hath committed his *Keyes:* and that is, when they do *declare* and *pronounce*, either *publickly* or *privately*, by the Word of God, what *bindeth*, what *looseth*; and the *mercies*

1 Cor. 4. 1. 2.
Acts 13. 38.

of

of God to penitent ſinners, or his *Judgements* to impenitent and obſtinat perſons; and ſo doe *apply* the *general promiſes* or threatnings to the *penitent* or *impenitent*. For Chriſt from *Heaven* doth *by them* (as by his *Miniſters* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of heaven*, and *againſt whom* he will ſhut them. And therefore it is not ſaid, *Whoſe ſinnes ye ſignifie to be remitted*, but *whoſe ſins ye remit*. They then do remit ſins, becauſe *Chriſt by their Miniſtery remitted ſins, as Chriſt* by his *Diſciples looſed Lazarus*, Joh. 11. 44 And as no water could waſh away *Naamans* Leproſy, but the waters of *Iordan*,) though other rivers were as clear) becauſe *the promiſe* was annexed unto the water of *Iordan*, and not of other rivers: ſo though another man may pronounce the *ſame words*, yet have they not the like *efficacy* and *power* to work on the conſcience, as when they are pronounced from the mouth of *Chriſts Miniſters*, becauſe that the * *promiſe* is annexed to the *Word of* God, in their *mouths*. For them hath he * *choſen*, * *ſeparated*, and * *ſet apart* for this *work*; and to *them* he hath committed the * *miniſtery*, *and word of reconciliation*; by their holy * *calling* and * *ordination* they have received the * *holy Ghoſt* and the *miniſteriall power* of binding and looſing: They are *ſent forth* of the *holy Ghoſt for this work whereunto he hath called them*: and Chriſt gives his miniſters power to

To this end ſaith Baſil, in Alice c. 13. Chriſtus omnibus & Doctoribus Eccleſiae ἴσην παρέχει ἐξουσίαν aequalem tribuit poteſtatem, cujus ſignum eſt quod omnes ex aequo ligant & ſolvunt, ut Petrus. Papiſts dare not deny this. Quilibet ſacerdos (quantum eſt ex vi tutelavium) habet poteſtatem indifferenter in omnes. In ſupplement. Thomae 4. 6. Verie 10.

* Joh. 10 21. 22.
* Act. 1. 24.
* Act. 13. 2.
* Rom. 11.
* 2 Cor. 5. 18, 19.
* Acts. 13.
1 Cor. 1. 1.
Heb. 5. 4.
Tit. 1. 5.
* Joh. 20. 22 23.
Acts 13. 24.
Joh. 20. 23.

to forgive sinnes to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Ministers absolution doth fully through the merits of Christs bloud, forgive them all their sins: So that what Christ decreeth in heaven, in *foro judicii*, the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himself by Jesus Christ: so hath he* (saith the Apostle) *given unto us the ministery of this reconciliation.*

He that sent them to *baptize*, saying, *Go and teach all nations, baptizing them, &c.* sent them also to *remit sins*, saying, *As my father sent me, so send I you, whosoevers sins ye remit, they are remitted unto them, &c.* As therefore none can *baptize*, (though he use the same *water* and *words*) but only the *lawful Minister*, which Christ hath *called and authorised to this divine and ministerial Function*: so though others may *comfort* with *good words*; yet none can *absolve* from sin, but onely those to whom *Christ* both committed the *holy Ministery and Word of reconciliation*: and of their *absolution*, Christ speaketh, *he that heareth you, heareth me.* In a *doubtful title* thou wilt ask the counsel of the *skilfull Lawyer*, in peril of *sicknes* thou wilt know the advice of the *learned Physician*: and is there no danger in *dread* of *damnation*, for a *sinner* to be his *own Judge*?

John. 20. 12. 13.

Cor. 2. 7. 11. Heb. 5. 4.

2 Cor. 5. 18. 19. Luk. 10. 10.

Judicious

Judicious *Calvin* teacheth this point of doctrine most plainly, *Etsi omnes mutuo nos debeamus consolari, &c. Although* (saith he) *we ought to comfort & confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses & sureties to ascertain our consciences of the remission of sins: insomuch as they are said to remit sins, and to loose soules. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed, and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord,* to wit, (*that for the easing of his conscience*) *he make private confession of his sins unto his Pastor; and that he desire his private endeavor for the application of some comfort unto his soul: whose office it is (both publikely and privately) to administer Evangelical consolation to Gods people.*

Lib. 4. Instit. cap. 4. sect. 12.

Beza * highly commendeth this practice: and *Luther* saith, *That he had rather lose a thousand worlds, than suffer privat confession to be thrust out of the Church.* Our Church hath ever most * *soundly* maintained the *truth* of this Doctrine; but most *justly* abolished the tyrannous and Antichristian abuse of *Popish auricular confession*, which they *thrust* upon the *souls of Christians*, as an *expiatory Sacrifice*, & a *meritorious satisfaction* for sin, *racking* their Consciences to *confesse*, when they feel no distresse, and to enumerate *all* their sinnes, which is impossible: that by this means they might *dive*

* In Anith. Papatus & Christianiſ. vo. 1 fol. 16. Luthe. to 6. fol. 109. & ſeq.

* Witness our Liturgy, D. Holland absolved D. Reinolds, who not being able to speak, kissed the hand wherewith he was absolved.

dive into the secrets of all men, which oft times hath proved pernicious, not onely to *private persons*, but also to *publike States*. But the truth of Gods word is, that no person having received *orders* in the *Church* of Rome, can truly *absolve* a sinner: for the keyes of *absolution* are two; the one is the key of *Authority*, and that *onely* * *Christ* hath; the other is the key of *Ministery*, and this he * gives to his *Ministers*, who are therefore called the *Ministers of Christ*, *The* * *Stewards of Gods Mysteries*, *The* * *Embassadors of reconciliation*, *Bishops*, *Pastors Elders*, &c. But Christ never ordained in the New Testam. any order of *sacrificing* Priests: neither is the name of ἱερεὺς which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any officer of Christ, in all the New Testament: neither do we read in all the new Testament of any who confessed himself to a *Priest*, but *Judas*. Nor is there any *real Priest* in the New Testament, but *only Christ*. Nor is there any *part* of his *priesthood*, to be now accomplished on *Earth*, but that which he fulfilleth in *heaven*, by *making intercession* for us. Seeing therefore *Christ* never ordained any order of *sacrificing priests*, and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keys*, it necessarily followeth, that *no popish priest* can either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christs Keys*. But the *Antichristian abuse* of this divine Or-

* Apo. 3. 7. Mat. 2. 7. Luke 5. 2.
* Mat. 16 19.
* 1 Cor. 4. 1. 1 Cor. 5. 20.
Ministerii duplex est, una scientia discernendi: 1 Cor. 12. 10. 1 Joh. 4. 1. Jer. 25. 15. Alia est potestas ligandi & absolvendi. Joh. 20.
Mat 27. 4. Heb. 7. 21. 27, 28. Heb. 8. 4. Heb. 7. 15.

Ordinance ſhould not aboliſh the *lawfull uſe* thereof betwixt Chriſtians and their paſtors in caſes of *diſtreſs of conſcience*, for which it was chiefly ordained.

And verily there is not any means more excellent to *humble a proud heart*, nor to *raiſe* up an *humble Spirit*, than this ſpiritual conference betwixt the Paſtors and the People commited to their charge. If any *ſin* therefore troubleth thy *conſcience*, confeſs it to *Gods Miniſter*, ask his *counſell*, and if thou doſt truly repent, receive his *Abſolution*. And then doubt not in *foro Conſcientiæ*, but thy ſins be as verily forgiven on earth, as if thou didſt hear Chriſt himſelf in *foro judicii*, *pronouncing* them to be forgiven in heaven. *Qui vos audit, me audit*, he, that hears you, hears me. Try this, and tell me whether thou ſhalt not find more eaſe in thy Conſcience, than can be expreſſed in words. Did prophane men conſider the *dignity* of their divine calling, they would the more honour the *Calling*, and reverence the *Perſons*. Luk. 10. 19.

The ſick man having thus eaſed his conſcience, and received his *Abſolution*, may do well (having a convenient number of faithful Chriſtians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to diſcourage the *Devil* in his *aſſaults*. In this reſpect the [a] *Councel* of *Nice* termeth this Sacrament, *Viaticum*, the *ſouls proviſion for her journey*. And albeit the *Lords Supper* be an Eccleſiaſtical action, yet for-

[a] Con. Nice. Can 12.

aſmuch

* Mat. 16.18. Luk. 22. 12.
* Rom. 16. 5, Phil. 1. v.
* Mat. 18. 20.

asmuch as our *Lord* (the first instituter) celebrated it in a * private house, & that St. *Paul* termeth the house of Christians, the *Churches* of *Christ*: and that * Christ himself hath promised *to be in the midst of the faithfull, where but* 2 or 3 *are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacramens at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Masse is called *private*, not because it is said in a private house, but because (as Bishop * *Jewell* teacheth out of * *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idoll* or a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *institution* is observed. Many faithfull Brethren meet together and *tarry one for another*, Christ his death is remembred and shewed, and the Minister together with the Faithfull, and the sick party, do communicate. Mr. *Calvin* saith, *That he doth very willingly admit administring of the Communion to them that are sick, when*

* Jewel against Harding, Art 1. of Private Mass fol. 4. * In missis privatis sufficit si unus praesens scilicet Minister, qui populi totius personam gerit. Aquin. q. 3. art 5.
De coena administratione ita tentio, libenter admittend. esse hunc morem, ut apud aegrotos celebretur communio, cum ita res & opportunitas ferret. Epist. 51.

when the case and opportunity so requireth. And in * another place he saith, *That he hath many weighty reasons to compel him not to deny the* Lords *Supper unto the sick.* Yet I would wish all Christians to use to receive often in their health, especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life aftrrwards:* the efficacy whereof did men throughly understand, they should not need to be so often exhorted to receive it.

* Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. Epist. 32. 1.

Perkins his right way to dying.

Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitius introspiciant: nec fideles ex hac vita migrantes et panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis. As therfore when a *wicked liver* dieth, he may say to death, as *Ahab* said to *Eliah*, *Hast thou found me, O my enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as *David* said of *Ahimaaz*, Let *him come*, and welcom, *for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And

Admonitio ad Pastores, Lam. 4. 3.

1 Kings 1 2. 20. 2 Sam. 28 28. Ut mortuæ pius, vivere disce pie.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one* day of a * *blessed death* will make amends for *all* the *sorrows* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon *Jesus Christ* thy Saviour.

A Prayer at the yeelding up of the ghost.

Joh. 1. 19 O *Lamb of God*, which by thy bloud
Luke 18. 13 hast taken away the sins of the world, have mercy upon me a sinner, Lord *Jesus receive my spirit*: Amen.

When the sick party is departing, let the faithfull that are present kneel down, and commend his soul to God, in these or the like words.

Ps. 142. 5 Psal. 49 O Gracious God, and mercifull Father, *who art our refuge and strength, and very present help in trouble*: lift up the *light of thy favourable countenance* at this instant upon thy servant that now cometh to appear in thy presence: *wash away*, good Lord, all *his sins*, by the merits of *Christ*
1 Joh. 1. 7 *Jesus bloud*, that they may never be laid to his charge. Increase his *faith*, preserve and keep safe his *soul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to feel

feel that thou art his *loving Father*, & that he is thy child by *Adoption* & *Grace*. Save, O Christ, the price of thine own bloud, and suffer him not to be lost, whom thou hast bought so dearly. Receive his *soul* as thou didst the *penitent thief* into thy heavenly *Paradise*; Let thy blessed *Angels* conduct him thither, as they carried the soul of *Lazarus*: and grant unto him a joyfull resurrection at the last day. ô Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THe *Practice of Piety* in dying *for* the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kind of death: to invite many, *and to confirm* all, *to embrace the truth thereof.* To this kind of death Christ hath promised a *Crown*. *Be thou faithfull unto the death, and I will give thee the Crown of life.* Which promise the Church so firmly beleeveth, that they termed *Martyrdom* it

1 Cor. 12, 13 Sanguis Martyrum semen Ecclesiæ. Martyres acceperunt non dederunt coronas, Leo. Martyrio coronatus Eus. usuall δωσώ σοι τὸν στεφανον τῆς ζωῆς. Ap. 2. 10.

it self, a *Crown*. And God, to animate Christians to this excellent prize, would by a *prediction* that *Stephen* the first Christian *Martyr* should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

Bern. Ser. in fest. Innoc. Frid. Nausea in vit. Iohan. Flores. Hist. ad An. 65. Mat. 2. Act. 7. Acts & Monum. 1 Pet. 2. 10.

1. *Sola voluntate*, in will only, as *John* the *Evangelist*, who (being boiled in a Cauldron of Oyl) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed. as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose *fiery zeal* to Gods truth, brought them to the *flames* of Martyrdom, to seal Christs *Faith*. It is not the *cruelty* of the death, but the *innocency* and *holiness* of the cause, that maketh a Martyr. Neither is an *erroneous* Conscience a sufficient warrant to suffer *Martyrdom*: because *science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erroneous consciences, thought *they did God good service*: and *Paul* of *zeal* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Jesuites* be so *holy*, *true* and *innocent*, as that it may

Causa, non passio, facit martyrem. Aug. epi. Non mortes, sed mores, Dr. Boys, Tho. Aquin 1. 2. quest. 19. art. 5.

John 16. 2. Acts 9. 1. 1 Tim. 3. 6.

warrant

warrant their Conſcience to *ſuffer death*, and to hazard their *eternal ſalvation* thereon: let *Pauls* Epiſtle written to the *antient* Chriſtian *Romans*, (but againſt our *new Antichriſtian Romans*) be judge; and it will plainly appear, that the Doctrine which St. *Paul* taught to the antient Church of *Rome*, is *ex diametro* oppoſite in 20. fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For St. *Paul* taught the Primitive Church of *Rome*.

Epiſtola ad Romanos, is now, Epiſtola to Romans.

1. That our *Election* is of Gods *Free Grace*, and not *ex operibus præviſis*, Rom. 9.11. Rom.11.5,6.

2. That we are *juſtified* before God by *faith only*, without *good works*, Rom.3.20. 28. Rom.4.2. &c. Rom.7.17.

3. That the *good works of the regenerate*, are not of their *own condignity meritorious*, nor ſuch as can deſerve Heaven, Rom.8.8. Rom.11.6. Rom.6.23.

4. That *thoſe Books only* are *Gods oracles* and *canonical Scripture*, which were committed to the *cuſtody* & *credit* of the *Jews*, Rom.3.2. Rom.12. Rom.16.16. ſuch were never the *Apocrypha*.

5. That the *holy Scriptures* have *Gods* authority,* Rom.9.17. Rom.3.4. Rom.11.32. conferred with Gal.3.22. Therefore *above* the authority of the *Church*.

* Note that the Scripture ſaith, and God ſaith, the Scripture concludeth, is all one with Paul.

6. That all, as well *Laity* as *Clergy*, that will be ſaved, muſt familiarly *read or know the holy Scriptures*, Rom.15.4. Rom.10.1, 2,8. Rom.16.26.

τὰ εἰδωλα, Having reference to what he ſpake before, Rom. 1. 23. of Images.

7. That all *Images* made of the *true God*, are very *Idols*. R. 1. 23. & R. 2. 22. conferr'd.

8. That to *bow* the *knee religiouſly* to an *Image*, or to worſhip any creature, is meer *Idolatry*, Ro. 11. 4. & a *lying ſervice*, R. 1. 25.

9. That we muſt not pray unto any but to God *onely*, in whom we beleeve, Ro. 8. 13, 14. Ro. 8. 15. 27. Therefore not to *Saints* and *Angels*.

10. That *Chriſt* is our *only Interceſſor* in Heaven, Ro. 8. 34. Ro. 5. 2. Ro. 16. 27.

11. That the *only ſacrifice* of Chriſtians, is nothing but the *ſpirituall ſacrificing of* their *ſouls & bodies* to ſerve God in *holineſs* and *righteouſneſs*, Ro. 12. 1. Ro. 15. 16. therefore no *reall* ſacrificing of Chriſt in the Maſſe.

12. That the *religious worſhip* call *dulia*, as well as *latria*, belongeth to *God alone*, Ro. 1. 9. Ro. 12. 1. Ro 16. 18. conferred.

13. That all Chriſtians are to *pray* unto God in their *own native language*, R. 14. 11.

14. That we have not of our ſelves, in the *ſtate of corruption*, *free will unto good*, Ro. 7. 18, &c. Rom. 9. 16.

15. That Concupiſcence in the *regenerate*, is ſin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace, *ex opere operato*, but *ſign* and *ſeal* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true beleeving Chriſtian may in this life be *aſſured of his ſalvation*, Rom. 8. 9. 16. 35, &c.

18. That no man in this life, ſince *Adams fall*, can perfectly *fulfill* the Commandements

ments of God, Ro. 7. 10, &c. Ro. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of moats and dayes*, is superstitious, Rom. 14. 3, 5, 6, 17, 13

20. That the *imputed righteousnes* of Christ, is that onely that makes us just before God, Rom. 4 9, 17, 23.

21. That Christs *flesh* was made of the *Seed of* David, by *Incarnation:* not of a *Wafer Cake* by *Transubstantiation*, Ro. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Ro. 1. 7. Ro. 8. 27. Ro. 15. 31. Ro. 16 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16 20

24. That every soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which bear the *sword*, Rom 13. 1. 3, &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperours*, *Kings*, and *Magistrates*, unless they will bring *damnation* upon their souls, as *Traytors* that *resist God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, * Rom. 15. 15, 16, 19, 20, &c. Ro. 11. 14. Rom. 16. 4.

26. That the *Church of* Rome, *may erre & fall away* from the true Faith, as well as

* seems by Ro. 15. 20, 23. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, Were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 9. kinsmen, v 7. 13 fellow prisoners, v. 7 the first fruits of Achaia, where he had preached, v. 7. all familiar to him, and to Tertius, who writ the Epistle, ver. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was comming towards Ro. Act. 28. 15.

the *Church of Jerusalem*, or any other *particular Church*, Rom. 11.20,21, 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the *Primitive Romans*, let *God* and this *Epistle* judg betwixt them and us, whether of us both stands in the *true antient Catholick Faith*, which the *Apostle* taught the *old Romans?* And whether we have not don well to *depart* from them, so far as they have departed from the *Apostles Doctrine?* And whether it be not better to return to St. *Pauls* truth, than still to continue in *Romes* error? And if this be true, then let *Jesuits* and *Seminary priests* take heed & fear, lest it be not *faith*, but *faction*, not truth, but *treason*, not *Religion*, but *Rebellion*, beginning at *Tybur*, and ending at *Tyburn*, which is the cause of their death. And being sent from a troublesom *Apostatical* Sea, rather than from a peaceable *Apostalical* Seat, because they cannot be suffered to perswade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Soveraign*, to raise Rebellion, to move Invasion, to stab and poison *Queens*, to kill and murther *Kings*, to blow up whole States with *Gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered; and (their *souls* saved, if they belong to God) I wish *such honor to all his Saints* that send them. And I have *just* cause to fear, that the Miracles of *Lypsius* two

Psal. 149.5.

Ladies

Lady, *Blunlſtons* Boy, *Garnets* Straw, and the maids fiery Apron, will not ſuffice to clear, that theſe men are not *Murtherers of* themſelves rather than *Martyrs of Chriſt.*

And with what *conſcience* can any *Papiſt* count *Garnet a Martyr*, when his *own* conſcience forced him to *confeſſe*, that it was for *Treaſon*, and not for *Religion* that he died? But if the Prieſts of ſuch a *Gunpowder* Goſpell be *Martyrs*, I marvail who are *Murtherers*? If they be *Saints*, who are *Scythians*? and who are *Cannibals*, if they be *Catholicks*?

But leaving theſe, if they will be filthy, to their filthineſſe ſtill, let us (to whoſe fidelity the Lord hath committed his *true faith*, as a pretious *depoſitum*) pray unto God, that we may lead a holy *life*, anſwerable to our holy *faith*, in *piety* to *Chriſt* & *obedience* to our *King*; that if our Saviour ſhall ever *count us worthy that honor to ſuffer* Martyrdom for his *Goſpels* ſake, be it by open *burning* at the Stake, as in Qu. *Maries daies*; or by ſecret *murthering*, as in the *Inquiſition-houſe*, or by outragious *maſſacring*, as in the *Pariſians* Matteus; in being *blown up* with *Gunpowder*, as was intended in the *Parliament houſe*, we may have *grace* to pray for the aſſiſtance of his *holy Spirit*, ſo to ſtrengthen our *frailty*, and to defend his *cauſe*, as that we may ſeal with our *deaths* the *Evangelicall* truth we have profeſſed in our *lives*: That in the days of our *lives* we may be *bleſſed* by his *Word*, in the *day* of death, be bleſſed in the *Lord*:

Vt Alexandri cauſa iis qui illam ſcire cupiunt patefiat judicatus eſt Epaphras ab Æmilio Frontino Proconſule, non propter profeſſionis nomen, ſed propter perpetrata latrocinia, cum jam eſſet prævaricator (& proditor) Euſeb. Hiſt. Eccleſ. Lib. 3. Cap. 18.

1 Tim 6. 20. Prov. 24. 21. 1 Pet. 2. 17. Act 5. 41.

Luke 21. 18. Apoc. 14. 13. Matth 25. 34. Apoc. 22. 20.

& in the day of *Judgment* be the bleſſed of his *Father*. *Even ſo grant Lord Ieſus.* Amen.

A Divine Colloquie between the Soul and her Saviour, concerning the effectuall merits of his dolorous Paſſion

Soul.

LOrd, Wherefore didſt thou waſh thy Diſciples feet? Chriſt. To teach thee how thou ſhouldeſt *prepare* thy ſelf to come to my Supper.

Iohn 13. 14. S. *Lord, why wouldſt thou waſh them thy ſelf?* C. To teach thee humility, if thou wilt be my Diſciple.

Luke 22. 19. *S. Lord, wherefore diddeſt thou before thy death imſtitute thy laſt ſupper?* C. That thou mighteſt the better remember my *death*, and be aſſured that all the *merits* thereof are thine.

Iohn 18, 2. *S. Lord, wherefore wouldſt thou go to ſuch a place, where* Judas *knew to find thee?* C. That thou mightſt know that I went as willingly to ſuffer for thy ſin, as ever thou wenteſt to any place to commit a ſin.

S. Lord, wherefore wouldſt thou begin thy paſſion in a Garden? C. Becauſe that in a Garden thy ſin took *firſt* beginning.

Iohn 18. 1. Gen. 3. 3.

Matth. 26. 40. Eſa. 63. 3. S. *Lord, whyrefore did thy three ſelect Diſciples fall ſo faſt a ſleep, when thou beganſt to fall into thy agony?* C. To ſhew that I *alone* wrought the work of thy Redemption.

Matth. 26. 4. Pſal. 9, 2, 3. *S. Lord, why were there ſo many plots and ſnares laid for thee?* C. That I might make thee to eſcape *all the ſnares* of thy ghoſtly hunter.

S. *Lord,*

S. *Lord, why wouldst thou suffer* Judas (*betraying thee*) *to kisse thee?* C. That by enduring the words of *dissembling lips*, I might there *begin* to expiate sin, where Satan *first* brought it into the world. Mat. 26. 49. Gen. 3. 4. 5.

S. *Lord, why wouldst thou be sold for thirty pieces of silver?* C. That I might free thee from *perpetual bondage*. Mat. 27. 3.

S. *Lord, why didst thou pray with such strong crying and tears?* C. That I might quench the *fury* of Gods *Justice*, which was so *fiercely* kindled against thee. Mat. 26. 39. Heb. 5. 7.

S. *Lord, why wast thou so afraid, and cast into such an Agony?* C. That suffering the wrath due to thy sins, thou mightest be more *secure* in thy death, and find more *comfort* in thy crosses. Luke 22. 44.

S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee?* C. That thou mightest perceive the horrour of that *curse* and *wrath*, which being due to *thy sins*, I was then to drink, and endure for thee. Matt. 26. 39. 42. 44. Gal. 3. 13.

S. *Lord, wherefore diddest thou after thy wish submit thy wil to the wil of thy father?* C. To teach thee what thou shouldest do in all thy afflictions, and how *willingly* thou shouldest yeeld to *bear with patience* that Cross which thou feest to come from the just hand of thy heavenly *Father*. Luke 22. 42.

S. *Lord, wherefore didst thou sweat such drops of water and blood?* C. That I might *cleanse* thee from thy *stains* & bloudy spots.

S. *Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?* Luke 22. 4. 5.

C. That

Mar. 9.49
Mat. 22.13
Mat. 26.56

C. That thy spiritual enemies should not take thee, and cast thee into the *prison of utter darkness*.

S. *Lord, wherefore wouldst thou be forsaken of all thy Disciples?* C. That I might *reconcile* thee unto God, of whom thou wast forsaken for thy sins.

Joh. 18.8

S. *Lord, wherefore wouldst thou stand to be apprehended alone?* C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

Mark 14 51,52.

S. *Lord, wherefore was the yong man caught by the souldiers, and unstript of his linen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their outrage in apprehending me, and my *power* in preserving out of their outragious hands, *all my Disciples*, who otherwise had been *worse* handled by them, than was that *young man*.

Mat. 25.2

S. *Lord, wherefore wouldst thou be bound?*

C. That I might loose the *cords* of thine *iniquities*.

Luke 25.17.
Luke 22.50

S. *Lord, why wast thou denied of* Peter?

C. That I might *confess* thee before my Father, and thou mightest learn, that there is no trust in man, and that *salvation proceeds* of *my meer mercy*.

Luke 22.61

S. *Lord, wherefore wouldst thou bring* Peter *to repentance by the crowing of a cock?*

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. *Lord, wherefore didst thou at the cock crowing turn and look upon* Peter?

C. Be-

C. Because thou mightest know that without the help of my *grace* no means can turn a sinner unto *God*, when he is once fallen from him.

S. *Lord, wherefore wast thou covered with a purple robe?* C. That thou mightest perceive that it was I that did away thy *scarlet sins.* Joh. 19.5. Isa. 1.8.

S. *Lord, wherefore wouldst thou be crowned with thornes?* C. That by wearing *thorns* the *first fruits* of the *curse*, it might appear that it is I which take away the *sins* and *curse* of the world, and *crown* thee with the *crown of life* and *glory.* Mat.27.29. 1 Pet.5. Apoc.10.

S. *Lord, why was a reed put into thy hand?* C. That it might appear that I came not to break the *bruised Reed.* Mat.27.29. Mar.12.20

S. *Lord, wherefore wast thou mocked of the Jews?* C. That thou mightest insult over devils, who otherwise would have mocked thee, as the *Philistims* did *Sampson.* Mat.27.29.

S. *Lord, wherefore wouldst thou have thy blessed face defiled with spittle?* C. That I might cleanse *thy face* from the *shame of sin.* Iud.15.16 Mat.26.7

S. *Wherefore, Lord, were thine eyes hoodwinckt with a vail?* C. That thy *spiritual blindness* being removed, thou mightest behold the *face* of my Father in Heaven. Mar. 14.65

S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?* C. That thou mightest be freed from the *strokes* and *tearings* of infernal fiends. Mat.27.30 Mat.27.39

S *Lord, wherefore wouldst thou be reviled?* C. That God might *speak peace* unto thee by his *Word* and *spirit* Mat.27.30

S. *Lord, wherefore was thy face disfigured with* Ioh.19.3. Isa.53.2

Mat. 13. 13. Matth. 22. 34. John 17. 1.

with blows & blood? C. That thy face might *ſhine* glorious as the *Angels* in Heaven.

S. *Lord, wherefore wouldſt thou be ſo cruely ſcourged?* C. That thou mighteſt be freed from the ſting of conſcience, and wipe of everlaſting torments.

Matth. 14. 50.

S. *Lord, wherefore wouldſt thou be arraigned at Pilats bar?* C. That thou mighteſt at the laſt be acquitted before my *judgment* ſeat.

Luke 23. 2.

S. *Lord, wherefore wouldeſt thou be faſly accuſed?* C. That thou ſhouldſt not be juſtly condemned.

Matth. 27. 2.

S. *Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judge?* C. That thou being redeemed from the captivity of a *helliſh Tyrant*, mighteſt be reſtored to God, whoſe own thou art by right.

John. 19. 11. Titus 3. 1. Rom. 1. 31. 1 Pet. 2. 13, 14. Luke 23. 1, 2. Iohn 19. 12, &c. Note Well. Apoc. 1. 8. & Apoc. 7. 5, 6, 24. Iohn 19. 16. Luke 23. 24. Rom. 8. 3.

S. *Wherefore, O Chriſt, didſt thou acknowledge that Pilat had power over thee from above?* C. That Antichriſt under pretence of being my Vicar, ſhould not exalt himſelf above all principalities and powers.

S. *Lord, why wouldſt thou ſuffer thy paſſion under Pontius Pilat, being a Roman Preſident to Cæſar of Rome?* C. To ſhew that the Cæſarian and Pontifican policy of *Rome* ſhould chiefly perſecute my Church, and crucifie me in my members.

S. *But why Lord wouldſt thou be condemned?* C. That the Law being condemned in me, thou mighteſt not be condemned by it.

Matth 27. 24. Iohn 19. 6.

S. *But why waſt thou condemned, ſeeing nothing could be proved againſt thee?* C. That thou mighteſt know, that it was not for my fault, but for thine, that I ſuffered.

S. *Lord.*

S. *Lord, wherefore wast thou led to suffer out of the City?* C. That I might bring thee to rest in the Heavenly City. Matth. 27. 23. Heb. 13. 12.

S. *Lord, why did the Jews compell* Simon *of* Cyrene, *comming out of the field, to carry thy Cross?* C. To shew the weakness whereunto the burden of thy sins brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem. Luke 23. 26. Matth. 27. 32.

S. *Lord, why wast thou unstript of thy garments?* C. That thou mightest see how I forsook all to redeem thee. John 19. 18.

S. *Lord, wherefore wouldest thou be lifted up on a Cross?* C. That I might lift thee up with me to Heaven. Luke 23.

S. *Lord, wherefore didst thou hang upon a cursed tree?* C. That I might satisfie for thy sin committed in eating the forbidden *fruits* of a tree. Luke 23. 33. Gal. 2. 7.

S. *Lord, wherefore wouldest thou hang between two Thieves?* C. That thou, my dear soul, mightst have place in the midst of Heavenly Angels. Luke 23. 33.

S. *Lord, wherefore were thy hands and feet nailed to the cross?* C. To enlarge thy *hands* to do the works of righteousness: & to set thy feet at liberty to walk in the wayes of *peace*. Psalme 22. 16. John 10 25.

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skuls?* C. To assure thee, that my *death* is *life* unto the *dead*. Matth. 27. 33.

S. *Lord, why did not the Soldiers divide thy seamless coat?* C. To shew that my *Church* is *one*, without *rent* of schism S. John 19. 4.

Matth. 27. 34.

S. *Lord, wherefore didſt thou taſt Vinegar and Gall?* C. That thou mighteſt eat the *bread of Angels*, and drink the *water of life.*

Iohn 19. 20. Rom. 10. 2 Co. 3. 13.

S. *Lord, why ſaidſt thou upon the croſs, It is finiſhed?* C. That thou mighteſt know that by my death the Law was finiſhed, and thy redemption effected.

Iohn. 19. 34.

S. *Lord, why didſt thou cry out on the croſs, My God, my God, why haſt thou forſaken me?* C. Leſt thou being forſakē of God, ſhouldſt have been driven to cry in the pains of Hell, Woand alas for evermore.

2 Pet. 2. 4. Iude verſe 6. Iohn 19. 23.

S. *Lord, wherefore was there ſuch a general darknes when thou didſt ſuffer and cry out on the croſs?* C. That thou mightſt ſee an Image of thoſe helliſh pains which I ſuffered to deliver thee from the *endles* pains of *Hell*, and everlaſting chains of darkneſs.

S. *Lord, why wouldeſt thou have thine arms nailed abroad?* C. That I might embrace thee more lovingly, my ſweet ſou'.

Luke 23. 43.

S. *Lord, why did the Thief, that never wrought good before, obtain Paradiſe upon ſo ſhort repentance?* C. That thou maiſt ſee the

Luke 23. 9. Rom. 9. 18.

power of my death to forgive them that repent, that no ſinner needs deſpair.

S. *Lord, why did not the other thief which hanged as neer thee, obtain the like mercy?* C. Becauſe I leave *whom I will* to harden themſelves in their lewdneſs to deſtruction, that all ſhould fear, and none preſume.

Matth. 26. 50.

S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yeelding up the ghoſt?*

Iohn. 10. 18.

C. That it might appear that no *man took my life from me*, but that I laid it down my ſelf.

S. *Lord*

S. *Lord, wherefore didst thou commend thy soul into thy Fathers hands?* C. To teach thee what thou shouldest do, being to depart this life. Luke 23.45

S. *Lord, wherefore did the veil of the Temple rend in twain at thy death?* C. To shew that the Levitical Law should be no longer a partition wall between *Jews* and *Gentiles*, and that the way to heaven is open to all *believers*. John 13.1 Matth.27.51 Ephes.2.14 Heb.10.19,20.

S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?* C. For horror to hear their Lord dying: and to upbraid the cruel hardness of sinners. Matth.17.51

S. *Lord, wherefore did not the souldiers break thy legs, as they did the thieves who hanged at thy right hand, and left hand?* C. That thou maist know, that they had not power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee. Exod 1.46 Matth.14.21 Zach.12.10 John 20.34 John 19.34. There is about mans heart a skin called Pericardium, containing water, which cools and moistens the heart, left it should be scorched with continual motion. This skin once pierced man cannot live. Cœum. Anatom. 7. Horst. de natural. l.1. exerc. 8. 9.5.

S. *Lord, wherefore ran there out of thy precious side blood and water?* C. To assure thee, that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it; wch once *spilt*, man must *needs die*.

S. *Lord, wherefore ran the bloed first by* * *it self, and the water afterwards by it self, out of thy blessed wound?* C. To assure thee of two things: 1. That by my bloodshedding, *Justification* and *Sanctification* were effected

* 1 Joh. 5.6.

cted to ſave thee. Secondly that my Spirit by the conſcionable uſe of the *Water* in *Baptiſm*, and *bloud* in the *Euchariſt*, will effect in thee *Righteouſneſs* and *holineſs*, by which thou ſhalt glorifie me.

Mat. 27.5 S. *Lord, wherefore did the grave open at thy death?* C. To ſignifie that *death* by my death had now received his *deaths wound* and was overcome.

Mat. 27.10 S. *Lord, wherefore wouldſt thou be buried?* C. That thy ſins might never riſe up to judgement againſt thee.

Mat. 27.56 Joh. 19.39,40 S. *Lord, wherefore wouldſt thou be buried by two ſuch honorable Senators, as* Nicodemus *&* Joſeph *of* Arimathea? C. That the truth of my death (the cauſe of thy life) might more evidently appear unto all.

Joh. 19.4. Mat. 27.60 S. *Lord, wherfore waſt thou buried in a new ſepulcher, wherin was never man laid before?* C. That it might appear that I, and not another aroſe, & that by mine own power, not by anothers vertue, like him who revived at the touching of *Eliſha's* bones.

2 King. 13.21 Mat. 28.6 Rom. 4.35 S. *Lord, wherefore didſt thou raiſe up thy body again?* C. That thou may'ſt be aſſured that thy *ſins* are *diſcharged*, and that thou art *juſtified*.

Mat. 27.52,53 Act. 17.31 S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy Reſurrection?* C. To give an aſſurance that all the Saints ſhall ariſe by the vertue of my *Reſurrection* at the laſt day

Pſal. 116.12 Gal. 6. 17 S. *Lord, what ſhall I render unto thee for all theſe benefits?* C. Love thy Creator, and become a new Creature.

The ſouls Soliloquy, raviſhed in contemplation of the Paſſion of our Lord.

WHat hadſt thou done, O my ſweet Saviour, & bleſſed *Redeemer*, that thou waſt thus *betraid of Judas, ſold* of the *Iews*, *apprehended* as a malefactor, and *led bound* as a Lamb to the ſlaughter? What evill hadſt thou committed, that thou ſhouldeſt be thus openly *araigned*, *accuſed* falſly, and unjuſtly condemned before *Annas* and *Caiaphas*, the *Jewiſh* Prieſts, at the judgment ſeat of *Pilate* the *Roman* Preſident? What was thy offence? or to whom didſt thou ever *wrong?* that thou ſhouldeſt be thus pitifully *ſcourged* with whips, *crown'd* with thorns, *ſcoffed* with flouts, *reviled* with words, *buffeted* with fiſts, and *beaten* with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face *ſpat* upon, & *covered* as it were with ſhame? to have thy Garments *parted*, thy hands and feet *nailed* to the Croſſe? To be *lifted* up upon the curſed tree, to be *crucified* among theeves, and made to *taſt* Gall and Vinegar: and in thy deadly extremity to endure ſuch a ſea of Gods *wrath* that made thee cry out, as if thou hadſt been forſaken of God thy Father? yea to have thy innocent heart *pierced* with a cruel ſpear, and thy precious bloud to be *ſpilt* before thy bleſſed *mothers* eyes? Sweet Saviour, how much waſt thou tormented to endure all this, ſeeing I am ſo much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee; no, not ſo much as *guile to have*

have been found in thy mouth. Thy *enemies* are challenged, and none of them dare *rebuke thee of sin*; thy *accusers* (that are suborned) *agree* not in their witness; the *Iudge* that condemns thee, openly cleareth thy *innocency*; his *wife* sends him word, she was warned in a dream that thou wast a just man, and therfore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confessed thee of a truth *to be both a just man, and the very Son of God.* The *thief* that hanged with thee justifyeth thee, *that thou hast done nothing amiss.* What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I O Lord, I am the cause of these thy sorrows: my *sins* wrought thy *shame*, my *iniquities* are the occasion of thy *injuries.* I have committed the fault, and thou art plagued for the *offence*; I am guilty, and thou art *arraigned*; I committed the *sin*, and thou sufferedst the *death*; I have done the *crime*, & thou hangest on the *cross.* Oh the deepness of *Gods* love! Oh the wonderful disposition of heavenly *grace*! Oh the unmeasurable measure of *divine mercy*! The *wicked* transgresseth, & the *just* is punished, the *guilty* is let escape, & the *innocent* is araigned; the *malefactor* is acquitted, & the *harmless* condemned: what the *evil man* deserveth, the *good man* suffreth: the *servant* doth the *fault*, the *master* endures the *strokes.* What shall I say? *Man* sinneth, and *God* dieth. *O Son of God!* who can sufficiently express thy *love*, or commend thy *pity*? or extol thy *praise*? I was

proud,

proud,& thou art *humbled*; I was *disobedient*, & thou becamst *obedient*; I did eat the *forbiden fruit*,& thou didst hang on the *cursed tree*; I plaid the *glutton* & thou *didst fast*; *evil concupiscence* drew me to eat the *pleasant apple*,& *perfect charity* led thee to drink of the *bitter cup*: I assayed the *sweetness* of the fruit, & thou didst tast the *bitterness* of the *gall*. Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept when thy heart bled & died. O my God, here I ſee thy *goodneſs* & my *badnes*, thy *juſtice*,& my *injuſtice*, the *impiety* of my fleſh, and the *piety* of thy nature. And now, O bleſſed Lord, thou haſt endured all this for my ſake; *What ſhall I render unto thee for all the benefits* beſtowed upon me a ſinful ſoul? Indeed Lord, I acknowledge, that I ow thee already for my *creation*, more than I am able to pay: for I am in *that* reſpect bound, with al my powers and affections to *love* & adore thee. If I owed *my ſelf* unto thee for giving me *my ſelf* in my creation; what ſhall I now render to thee for giving *thy ſelf* for me to ſo cruel a death, to procure my *redemption*? great was the *benefit* that thou wouldſt *create me of nothing*: but what tongue can expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price, when I was *worſe than nothing*? Surely, *O Lord*, if I cannot pay thee thanks I ow thee (*& who can pay thee, who beſtowed thy graces without reſpect of merit, or regard of meaſure?*) it is the abundance of thy *bleſſings* that makes me ſuch a *bankrupt*, that I am ſo far

far *unable* to pay the *principal*, that I cannot *possibly pay* so much as *the interest of thy love*.

But ô my Lord, thou knowest, that since the losse of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my *might* & my mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy Spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in *mercy:* that I may in truth of heart love my neighbour for *thy sake*, and love thee above all, for *thine* own sake. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom *thou* hast bought so dearly with *thine own* most precious bloud. *O Lord* let *me* never *forget* thine infinite love, and this unspeakable benefit of my *Redemption:* without which it had been better for me never to have been than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the mediation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou *O God* despisest me for my iniquities, as I have *deserved*, yet be mercifull to me for the merits of thy *Son*, who

suffered

ſuffered ſo *much* for me. What if thou ſeeſt nothing in me but *miſery*, wch might move *anger* & *paſſion?* yet behold the *merits* of thy ſon, & thou ſhalt ſee enough to move thee to *mercy* & *compaſſion*. Behold the *myſtery* of his incarnation, and remit the *miſery* of tranſgreſſion. And as oft as the *wounds* of thy Son appear in thy ſight, oh, let the *woe* of my ſins be hid from thy *preſence*; as oft as the *rednes* of his bloud gliſters in thy eys, ô let the *guiltines* of my ſins be blotted out of thy *Book*. The wantonnes of my fleſh provoked thee to *wrath*, ô let the *chaſtity* of his fleſh perſwade thee to *mercy*: that as my fleſh ſeduced me to ſin, ſo his fleſh may *reduce* me unto thy *favor*. My *diſobedience* deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deſerve to ſuffer, which *God made man* cannot merit to have forgiven? When I conſider the *greatnes* of thy paſſion, then do I ſee the *trueneſs* of that ſaying, that *Chriſt came into the world to ſave the chiefeſt ſinners*. Dareſt thou, ô *Cain*, ſay, *that thy ſins are greater than may be forgiven?* Thou lieſt like a Murtherer; the mercies of one *Chriſt* are able to *forgive a world of Cains*, If they'l *beleeve & repent*. The ſins of all ſinners are *finite*, the *mercies* of God are *infinite*. Therfore *O Father*, for the death and paſſion ſake, wch thy *Son Jeſus Chriſt* hath ſuffred for me, & I have now *remembred* to thee, pardon and forgive thou unto me all my ſins, and deliver me from the curſe and vengeance wch they have juſtly deſerved; and

and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I ſo earneſtly *knock* for: neither ſhall mine *importunity* ceaſe to *call* and *knock* with the man that would borrow *the loaves*, until thou ariſe, and open unto me thy *gates of grace*. And if thou wilt not beſtow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and thoſe ſhall ſuffice thy *hungry* handmaid.

And ſeeing thou requireſt nothing for thy *benefits*, but that I love thee in the *truth* of my *inward* heart, (whereof a *new creature* is the trueſt *outward* teſtimony) and that it is as eaſie for thee to *make* me a new creature, as to *bid me* to be ſuch: *create in me, O Chriſt, a new heart, and renew in me a right ſpirit*, and then thou ſhalt ſee how (mortifying old *Adam* & his corrupt luſts) I wil ſerve thee as thy *new creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners, with *new* words, & *new* works, to the glory of thy Name, & the winning other ſinful ſouls unto thy *Faith* by my devout example.

Keep me for ever, O my Savior, from the torments of hell, and tyrannie of the devil. And when I am to depart this life, ſend thy holy Angels to carry me, as they did the ſoul of Lazarus, into thy kingdom. Receive me then into that moſt joyful Paradiſe, which thou didſt promiſe unto the penitent thief, which at his laſt gaſp upon the Croſs, ſo devoutly begged thy mercy and admiſſion into thy Kingdom. Grant this, O Chriſt, for thy own name ſake, to whom (as is moſt due) I aſcribe all glory and honour, praiſe, and dominion, both now and for ever. Amen. FINIS.